

RUSSIAN

I. ATTITUDES

A. Education

1. Secular

a. Elementary, Higher (High School and College)

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Rassviet (The Dawn), July 20, 1935.

AN EXAMPLE WORTHY OF EMULATION

In the Russian colony in Chicago there lives a very interesting family named Sharov. The Sharovs came here from Western Russia, province of Minok, more than twenty years ago. Like most Russians in America, Sharov first planned to stay in America for only several years, then to return to Russia with some money which would enable him to live a better life than he had been living before he left Russia. However, Sharov established a family in this country, and his life became more and more firmly engrafted into the American social texture and the American way of life. Then he knew that he was here for good, and he turned his attention to his children. He concentrated all his efforts on giving a good education to his three sons. Though of frail and delicate health, he worked hard as a laborer to save enough money to assure a continuous education to his three boys, who were good students and had a desire for knowledge. In his long years of

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constant struggle and labor, his accomplishments were many. Sharov used to say that he would rather invest all his savings in the education of his children than keep them in the bank. His judgment proved to have been correct in more respects than one.

Mr. Sharov's three sons are now graduates of the University of Illinois. The oldest, Basil, is a mining engineer. He was offered a position as instructor in one of the universities in Pennsylvania. Sharov's second son, Alexander, is a mechanical engineer. The third son, John, also is an engineer. Thus, a Russian peasant, himself hardly literate, was able to bring up and educate his children in spite of seemingly insurmountable difficulties and backbreaking hardships.

These three young Russian-Americans are a splendid example for other Russian boys and girls to emulate. Their father should be a pattern for other Russian fathers to follow. Whenever parents notice in their children a desire for

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knowledge, and when their children make good progress in school, they should spare no effort to enable their children to continue their studies and to complete their education in a higher institution of learning.

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Rassviet (The Dawn), Dec. 14, 1934.

AMERICAN SCHOOLS NEED A PURGE

(Editorial)

The liberal press of the United States is writing with greater frequency about the necessity of purging the American schools of harmful influences and evil elements which undermine the American school system.

It is true that in many places in the United States the schools do not seem to be fulfilling their primary aim of spreading knowledge and education, but instead seem to be serving as hotbeds for communism or have become acquiescent tools of big business interests within a given locality. We have heard a lot about the communist propaganda in American schools and colleges, but we seldom, if ever, hear or read in the press about the pressure put upon our schools by big business. This can be explained by the fact that most of the American newspapers are in the hands of capitalists and newspaper trusts that are unwilling to expose the faults and deficiencies of our capitalist-controlled school system.

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Rassviet (The Dawn), Dec. 14, 1934.

Not long ago, the problems facing the American schools were broadly discussed in Harper's Magazine in an article written by Dr. H. Bill. The author, after devoting two years of study to this problem, states in his article that schools in many cities and towns of this country are actually being run by the local merchants, bankers, and manufacturers. Dr. Bill ascertained that, as a result of the pressure of the local business bigwigs upon the local authorities, the school boards of many localities were headed by politicians rather than by qualified pedagogues. In one instance, a corporation attorney headed the school board of a certain town. In another town, the wife of the cement-factory owner was a school board supervisor. In other localities, merchants, cigar manufacturers, tobacco buyers, lumber merchants, grain speculators, contractors, and rich old ladies were found on the school boards. In one town, the school-board was headed by an engineer connected with a local coal company. This company supplied coal to all the schools of the district.

"Pedagogues" like these, Dr. Bill writes, carefull see to it that no mention is made, in the schools under their supervision, of the questions and problems which

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the local businessmen consider undesirable. For instance, in a mining section of our country the schools may not be allowed to discuss conditions in the mines. In the iron and steel production center of our country, the schools may be forbidden to discuss or to say anything about the private police hired by factory owners to keep their workers in submission. In towns with textile mills, the teachers are usually forewarned by their school boards not to criticize the factory owners or discuss any labor questions with their pupils. In Winston-Salem, North Carolina, known for its tobacco industry, teachers in the schools do not dare to criticize or to express their opinion on the conditions prevailing in the tobacco industry in that section of the country. If they break the rule, they soon feel the heavy hand of their school board, which is sold out to the tobacco lords. Any teacher challenging or disregarding the will of the masters who pull the strings behind the school boards is promptly relieved of his duties.

It is extremely difficult, and in some instances quite impossible, to fight against this evil predominance over our schools. Many local schools are the

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private property of big industrial corporations, which often own every street and every house in a given town. This condition is especially true in the coal-mining regions of Colorado and West Virginia, in some sections of Kentucky and Tennessee, in the coal-mining and steel-production centers of west Pennsylvania, and in the industrial sections of North and South Carolina.

In the industrial regions of the South, the factory owners usually call meetings of the school teachers at which the teachers receive instructions on how they shall teach the children.

We have been speaking here of grammar schools and of high schools, but we must also mention that similar conditions prevail in many colleges and higher institutions of learning. These schools do not belong to the municipalities, to the states, or to the Federal government, but are privately owned. They usually receive large endowments either from private individuals or from large corporations, and they are frequently limited in their activities by these donors.

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These are the reasons why the free American press has at last begun to speak of the necessity of a purge in the American schools.

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Rassviet (The Dawn), Mar. 17, 1934. ·

ILLITERACY

It is now time to look with open eyes at the old Russian colony in America. The opinion prevails that the old Russian immigrants have made praiseworthy progress both individually and as a group during their stay in this country. This opinion, however, does not correspond with the facts. Illiteracy among the Russian group is still so overwhelming that it would be disastrous to try to hide this fact or to continue any self-deception. It is true that a part of our Russian group struggled hard against illiteracy and won the battle, but this part is so small that it cannot even be noticed in the large mass of our illiterate people. We have to look with the microscope in order to find those individuals among our old Russian immigrants who know how to read and write. The great majority of the old Russian immigrants have remained as untutored and ignorant as they were when they came to America more than a score of years ago. The cultural level of these people has not been raised to any marked degree. They occupy the lowest rung on the social ladder and will continue to hold this unenviable position so long as they remain unschooled and ignorant.

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It is customary to put the blame for the ignorance of the people of a given country on the existing social order and on the system of government in that country, on the grounds that it does not provide sufficiently for the education of its citizens. It must be said that this is not the whole truth, as this idea in many cases does not conform to reality. In our times every country maintains schools which enable every man to learn how to read and write. Even czarist Russia, lagging behind in public education, had elementary schools in even the smallest provincial town and in many villages, and every man who really wanted to learn the rudiments of grammar and writing could do so.

It was one thing for the Russian peasant to remain illiterate when he lived in a small town or in a village in Russia, where he could get by without any education whatsoever, but quite another thing when he found himself in America. City life in America is vastly different from the bucolic life of the Russian village. Here it is absolutely indispensable to know how to read and write; without this knowledge it is impossible to turn around or make a single step in any direction. Nevertheless, an overwhelming majority

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of the Russians in America have not acquired a knowledge of reading and writing.

Illiterate people cannot truly understand and appreciate the value of education, which opens the world to the eyes and to the mind. The illiterate man, no matter how much he may be endowed by nature, will never be able to develop his natural abilities. The ability to read and write is the foundation of all future development and future attainments of a person in any field of endeavor.

The system of government, unfavorable social conditions and other reasons cannot be solely responsible for the ignorance of the people. Even with the best and most liberal system of education, there will be people who cannot read and write, if they have no desire to acquire that knowledge. This is exactly the position of the Russian immigrants in America. In every city in America, large or small, there are well-equipped American schools which offer everyone an opportunity to learn how to read and write the English language. But have we taken advantage of this opportunity? No. We have

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fallen into the habit of thinking that we have done all we can, and usually we blame circumstances for all our failings, our shortcomings and our ignorance.

In order to raise the educational and cultural level of our people, it is necessary that the people themselves, individually, make the greatest effort to improve their minds. No one can learn how to read and write without determination and personal effort. The illiterates are not only those who are absolutely unable to read and write, but also those who can read and write a little but who cannot speak correctly or write correctly. Almost all so-called literate people in our group are persons who stopped in the middle of the road - between illiteracy and a creditable knowledge of the art of reading and writing.

It is not difficult, when there is a will, to overcome illiteracy, this great handicap to a better life for so many of our people. In two years every man can acquire a complete knowledge of reading and writing by devoting to study only spare moments from his work and other activities. If our

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Russian people would spend as much time in learning to read and write as they spend in drinking and playing cards, we would have no illiterates among our group. We also often hear the statement that it is too late now to begin such an arduous task. This is not true, as our group consists mostly of middle-aged people, and this period of a man's life is quite suitable for acquiring new knowledge. If a person has only enough interest and enough determination, the "too late" excuse will disappear.

Leo Tolstoy once said that only education can raise the human race to its proper place in the universe, and free it from darkness and deep-rooted ignorance. And general enlightenment can be achieved only after the complete overcoming of illiteracy. The art of reading and writing serves as a means of further development of our intellectual faculties.

All you illiterates, strive now to acquire a knowledge of reading and writing. Our times require it.

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Rassviet (The Dawn), Mar. 15, 1934.

EDUCATION AND CULTURE

(Editorial)

Many of our people here in America think that education and culture mean one and the same thing, but this is not so. Education and culture are two different things, two different conceptions, although a close relation exists between them. A man may be educated, but at the same time he may be uncultured. Another man may possess very little education, and yet he may have culture. This is explained by the fact that one acquires education in schools and colleges and by self-training, but one absorbs culture from one's home, one's immediate family and the environment in which one lives. Culture is the result not of education but of proper bringing up.

The reader of this article may ask which then is more important for a man to possess, education or culture. This question can be answered briefly: one is as important as the other, because both these qualities, like a mirror, reflect

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the spiritual countenance of a man. We speak of a man with one healthy leg and one artificial one as an invalid. We can call a man who has education but who has no culture, or has culture but no education, a spiritual invalid.

Education and culture are not bourgeois superstitions, not articles of luxury, but the two first necessities in our lives, and both should be in the possession of every man. Without education and without culture it would not be possible for one to accomplish anything, whether in the field of spiritual or esthetic values or in the betterment of one's material life. Every man needs education; he needs not only to be able to read and write, but also to have at least a superficial knowledge and understanding of scientific and social questions, and to be able to keep pace with his associates at the place where he works.

Even the simplest work today requires some knowledge and training. Noted economists assert that in the near future, when mechanized labor reaches its peak, the illiterate or the poorly-educated workers will become superfluous and

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unwanted. Even now we have many occupations in which it is necessary to have a highly trained mind, and a good knowledge of physics, chemistry, mathematics and other subjects.

Education in itself, however, is not sufficient. A man must have culture, if he does not want to be avoided by other people. It is a well-known fact that nobody wants to talk with or listen to simpletons and boors, even when they may perhaps have a sound opinion or a good thought.

A good example of the lack of education and culture are, for instance, the Russian Bolsheviks in America. They not only do not know how to write even a few words correctly, but they have not the remotest conception of that Bolshevism about which they talk so much everywhere they turn. They have not read Marx, Engels or Lenin, and even if they have read they do not understand, because of their very limited education. The wonder is how they can propagate ideas which they themselves cannot comprehend. Their lack of the very rudiments of education and their utter lack of culture are proverbial. It is not

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by chance, obviously, that they got such names as boors, hoodlums and bumpkins. They show these characteristics wherever they may be. For this reason no self-respecting Russian desires to have any contact with them. All good people shun them like lepers.

Every member of our Russian group in America should strive to give his children a good education and a good rearing. Then our children will not only be educated but will also have culture. Besides, every Russian adult in this country should use every opportunity to increase his own education and to broaden his culture.

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Rassviet, January 16, 1933.

Concerning Russian Schools.

Under the title "Entertainment given by the Humboldt Park School", Mr. I. Ph. Yerin gives a detailed account of this entertainment, praising highly the results achieved by the teacher, Miss P. V. Svatikova and the conductor of the children's chorus, Mr. V. V. Shunkov. He concludes his article with the following words: "On the whole, the entertainment arranged by the Humboldt Park School has shown us plainly that our young generation has not been estranged from us old-timers. Our children still uphold, as far as it is possible, the Russian traditions and partake of the influences of Russian culture and art. We express our gratitude to those parents who try to instruct their children in Russian culture and art and who educate them in the Russian spirit".

November 2, 1936
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Russkii Viestnik (Russian Herald), March 8, 1926.

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AT THE LEWIS INSTITUTE

At the corner of Madison Street and Damen Street there is a six-story building, the Lewis Institute, occupying a whole block.

The Lewis Institute is a school of a democratic character, founded in order to give to young people who have to earn their living themselves the possibility of making their way in the world. This school attracts a multitude of students from all parts of the city. Among these students there are many Russians. Most of them, of course, are learning the English language.

A few days ago I happened to have a long talk with one of the ladies teaching in this school the English language after I had given her the compliments of one of her pupils, the wife of a well - known Russian

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physician. The teacher was very pleased with that greeting and exclaimed in a jocular way: "There are so many of you, Russians, in Chicago; it seems to me that 90 percent of my pupils have been Russians."

Some ten or twenty Russians are also studying there engineering, mechanics. Many of them have been accepted as students while still living in Russia, and the institute has obtained for them the permission to come to this country.

The attitude of the American students towards the Russians is a friendly one.

G. Gorsky.

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Russkii Viestnik (Russian Herald), Jan. 2, 1926.

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AT MR. BERNARDO'S LECTURE

On Tuesday, Dec. 29, 1925, Mr. Bernardo, a journalist, gave a lecture. His lecture was very interesting. The subject was, "Russia and America." The character of the lecture was entirely non-political. The lecturer gave a sketch of the needs of the Russian colony, and pointed out that we must be entirely cured of our predilection for politics.

"Politics," he said, "divide the members of the colony into cliques and bring dissensions into the life of the colony."

Mr. Bernardo pointed out that the colony was tired of politics, and that in order to organize the Russian colony in America, to unify it, we should work energetically in benefit societies, cooperatives and such like organizations.

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He said further that the Russian colony was losing interest in politics and has begun to aspire after education. Many are attending schools and reading scientific books. Therefore - and Mr. Bernardo emphasized this thought - it is necessary to start doing work on the field of culture and enlightenment; to drop politics and to undertake constructive activities instead; to move from a state of being scattered like dust to a state of unification.

The lecture proved to be interesting and besides also useful.

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Russian Herald, (Russkii Viestnik), Nov. 1, 1924.

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A CULTURAL CHANGE IN THE COLONY.
(Editorial)

The beginning of the fall season in the Russian colony has brought with it a revival of the activities of certain organizations.

Without exaggerating one can say that this year we are witnessing in our colony an unusually energetic effort to intensify cultural and educational activities.

With exceptional, almost unparalleled energy the colony has undertaken to increase the number of schools and to improve the teaching which the children are getting.

In this year many more evening entertainments, concerts and theatrical performances are being arranged than last year and the year before last.

Russian Herald, (Russkii Viestnik) Nov. 1, 1924. WPA (ILL.) PROJ. 30275

Many more lectures are given and many more papers on various subjects are read.

Several new schools have been opened and several new organizations have been founded in this year.

But the most important thing is that this year there is much more talk in our colony about the necessity of a more energetic cultural-educational work. And what is more, people do not only talk, but, as far as possible, try to do something. The pessimists who have become disappointed in the attempts of the colony to start some useful undertakings jeer at all such talk about a change for the better being observed in the colony.

In reality only those who keep aloof from the life of the Russian colony do not notice this change.

And yet it is not difficult to notice it. All that you want to do is just to go through the Chronicle of the life of the Russian colony in

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our paper for the last year and compare it with this year's chronicle.

It is also advisable to pay attention to the great number of advertisements of various entertainments, lectures, etc., that have been arranged in the colony.

As it was before, we are still poor. We have yet a far way to go to be on a par with most of the other nationalities of the city of Chicago in respect of unification, organization and number of necessary institutions.

But if in order to attain to all what the other nationalities have achieved we shall go on working as energetically as we are doing now we shall be able to achieve very much.

We welcome the awakening of the colony for which we have been yearning a long time.

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Russian Herald. (Russkii Viestnik), 4/12/24.

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THE LIFE OF RUSSIANS IN THE CITY OF CHICAGO. THE CHILDREN
OF THE RUSSIAN COLONY.

The classes in the Russian schools are being assiduously attended by the children. If there were more schools, still more children would be visiting them.

There are only seven or eight Russian schools for children in Chicago. The quarters they occupy are small and cannot by far accomodate all those who would like to study in these schools. Besides, some of these schools have been opened only recently and the Russian children have not yet got quite used to going to these schools.

From talks with the teachers and the parents one gathers that the children like going to these Russian schools, are interested in the study of their parents' native language and of the customs, manners and history of the Russian people. The children study fairly well.

But it is pretty hard for them to pursue these studies. At school and in the street the children hear only the English language spoken; at home they talk Russian, but their Russian language is not clear of foreign admixtures; finally, many of their school- and playmates speak Polish.

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Russian Herald, (Russkii Vestnik), 4/12/24.

'Thus, the children "get lost" in this maze of three languages. It is no easy matter for them to get out of this maze.

In spite of that the children make considerable progress.

The Russian schools are doing a great work in teaching these children the Russian language. Otherwise the children would grow up so that the native land of their fathers would be quite foreign to them.

Free Russia (Svobodnaya Rossiya) October 18, 1923

FIVE YEARS

Five years have passed from the time that the residents of the south side energetically and devotedly, undertook the organization of their school. Work, effort, care and faith in the wonderful cultural enlightenment undertaking were not in vain. The south side school is worthy of the south side workers, and these workers deserve their school of which not only they, but all the local colony, can be proud. And there is really something of which to be proud. During the evening if you visit Morgan street, you no doubt will be interested in the very loud noise of children, from whence this exceptional apparition. There is heard a wonderful swan' like native Russian speech. And a thought is born in your mind, that there is a Russian school around. Yes this is right! A big red building. Just like a swarm of bees under the hum of the melodious sounds, so rushes the young generation after studies at the English school, again to its own native Russian school. But reader, we are going further, inside the school at the classes, where at 5:00 p.m. sharp, the studies are beginning. All around is silence. Why, you ask involuntarily? This was introduced here during the last year for exemplary discipline, thanks to which the studies are more successful. There are almost 200 children, but the order is excellent. Even the Americans, who visit rarely, are surprised with the able arrangement of this undertaking. Everybody here feels right, the students, who acquire knowledge and the parents, who after the days of hard work rush to the school

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for conversation on the last events in politics, the news received from Russia, how the work is going, and on everything concerning the life of the workers. And one can feel that the south side school is the second family fire-place. Now the south side school is occupying the first place, not only in Chicago but in the whole United States, because this school is a propagator of culture and progress in its native language, both among young students and among adults. At the same time this school is also, in part, a People's House on the south side.

Morozov.

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Svobodnaya Rossiya (Free Russia), Sept. 6, 1922.

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CHANGE OF SEASON

Beautiful summer is gone. And gone is the season of languor and indolence.

The bells of numerous Chicago schools imperiously proclaim that children get ready for school!

Hundreds of thousands of children of all ages, some willingly, others unwillingly, have resumed their studies.

Whistles, little boxes, balls, tops, all these were flung to one side. One cannot afford to think now of grasshoppers, butterflies, hikes to parks, or to be strolling about. One has to study now.

It is time that also adults give thought to studies.

All schools and all clubs were closed for the summer months. There were

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no school session nor any other activity in the colony during the summer months, and the none-too-active life of our colony came to a complete standstill.

Now, however, it is time to think of classes, lectures, affairs.

Much could be said on this matter.

Frankly speaking, only an insignificant number of Russians living in Chicago can speak English, while an overwhelming majority practically does not speak it at all.

The fever about going to Russia has subsided for the time being. Why then not think seriously about attending classes in English? There are many. We have them in every section of the city. They are evening classes, and they are free.

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Honest to God, they are a convenience, and by spending one hour an evening in school, one may learn to speak and write English to some extent in a few months.

This is a great deal. Is not this better than wandering about in a strange land without a tongue, and, coming into a store, being obliged to point with your finger at the merchandise instead of calling for it by its name?

However little one may learn, it will still come in handy, either here or in the event of going back home, also there. Besides, so many of us have lived here dozens of years but have not learned to speak a single word of English.

So much for the English language.

And now, how does it stand with us with regard to our own native

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language?

Are there not quite a few among us who cannot write their name correctly, and can read only by syllables, to say nothing about knowing the most elementary rules of the Russian language? The majority knows nothing of this.

Why not attend the Russian schools?

There are so many now.

Would it not be better to know one's own language than not to know it?

It would be well to think it over, so that all our endeavors for meetings and lectures be of greater benefit.

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In the recent past all this has been done very poorly, carelessly,
and at random.

Soon autumn will come, and then winter. Let's work some.

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b. Foreign Languages

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Rassviet, November 10, 1936.

The Russian Language.

In recent years Americans have become very interested in Russia and Russian books. Old and new Russian classics are being translated into English and published in great numbers. Many are studying the Russian language and are convincing themselves of its richness and beauty. It is being taught in schools as well as at home; both adults and children are learning it. This is especially true of the Russian Americans of Russian parentage. Their interest has become very great since they began organizing and educating themselves.

The author then mentions the publication of several grammars, brought about by this increasing interest.

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Rassviet (The Dawn), Mar. 21, 1936.

CULTURAL AND EDUCATIONAL WORK
OF R. I. M. A. S.

Many years ago the Independent Society inserted in its bylaws a special clause which states that the Society must carry on cultural and educational work among its members and must open new schools and maintain the existing Russian language schools for Russian children. At almost every annual convention this question is raised, and invariably a resolution is adopted concerning the opening of schools in connection with each branch of R. I. M. A. S.

To the honor of the most active [members] one must say that these resolutions of the conventions are being lived up to, and most of the recommendations are being realized. The network of Russian schools in connection with the branches is being rapidly extended, and we are certain that the time will come when every child of Russian parentage will know the Russian language. We already have our schools in Detroit, Benton Harbor, Kenosha, Pullman, and in many other places.

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In Chicago the Krylov School carries on its activity in close collaboration with our Branch Number Eighteen. The Bunin School works in close co-operation with Branch Number One, and it is very desirable that Branch Number Three shall assume responsibility for the school on Wood Street.

People preserve their identity only as long as they preserve their language, and the Russian people in America will preserve their nationality only as long as they speak the Russian tongue. Our children's schools help a great deal in preserving the Russian language. By experience we know that only those children who have attended such schools like to speak and actually do speak Russian.

Russian-language children's schools are necessary here also because they teach children correct Russian and help them to get rid of the errors which creep into the language through the influence of improper home surroundings and of the language which they learn in American schools. Their mother tongue becomes more

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grammatical and more polished, and they acquire what we may properly call the literary language.

ROOV [Translator's note: Russian Consolidated Mutual Aid Society] on its page in Rassviet has called our attention to the fact that the convention recently held of the teachers of Carpathian Russia adopted a resolution to the effect that teaching in all schools of that country should be conducted in the literary Russian language and not in the dialect which had theretofore been employed. The convention was attended by nearly a thousand delegates. This news should gladden the heart of every Russian and remind him of the strength of the Russian people and of the mighty influence exerted by it, of the greatness of that family to which he has the honor to belong. But we must be people who deserve to bear the great name of Russian. It is possible that all Carpathian Russians in the United States will introduce the Russian language as a required subject in their schools, and it is to be regretted that the Russian colony is not prepared

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to take this step and has no teaching personnel with which to supply the Carpathian Russian schools to teach the Russian language and Russian literature.

At any rate, R. I. M. A. S. does a big job. It awakens national self-consciousness among its members and prompts them to take an interest in Russian culture. It compels them to send their children to the Russian-language schools. Some day our children or grandchildren will express their gratitude to the administration of R. I. M. A. S., for we are absolutely convinced that nothing good done in this world fails to yield good results, and thus the self-sacrificing efforts of our members will not have been in vain.

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THE RUSSIAN SCHOOLS

(Editorial)

The Russian schools will soon open in many American cities having a Russian population. The Russian organizations, supported by the parents, are now busy with the preparatory work, such as finding suitable locations for the schools, engaging competent instructors, providing textbooks, etc. The most important preparatory work the Russian organizations are doing now in connection with the forthcoming opening of the Russian schools is, however, the persuading of Russian parents to send their children to Russian schools, where they may learn their mother tongue.

The Russian language is becoming more and more important in the world. In America, hundreds of persons of non-Russian nationality are studying the Russian language for future use and convenience. Yet many Russian parents who were born and reared in Russia are neglecting to inculcate the knowledge of

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the Russian language into their American-born children. It is time that every Russian in America, young and old alike, should understand that the Russian language has a great value, not only from the point of view of culture and art, but also in a practical sense. In order to become well acquainted with the great treasures of Russian culture, and to understand the peculiarities of the Russian soul, it is necessary to know the Russian language. Moreover, every Russian born in America will find it more and more useful and convenient to be able to speak Russian, for purely practical reasons.

In certain American cities with a large number of Russians, there are Russian grammar schools as well as advanced schools of the Russian language. Every Russian colony should have both primary and advanced schools for teaching Russian and other subjects to Russian children. The Russian grammar school alone cannot supply a sufficient knowledge of the Russian language to Russian-American children. Every Russian colony in this country, whether large or small, should have at least one advanced school where the Russian language,

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and other subjects pertaining to Russia, are taught. In Chicago, where there are many Russian organizations, religious societies, and clubs, the problem of establishing a Russian advanced school should be easily solved. Various Russian organizations, however different their political, social, and other viewpoints may be, should unite on this one point--Russian schools. If all Russian organizations in Chicago would unite upon this one point, and would co-ordinate their actions toward that one end, the Russian colony here could have not only a well-established Russian advanced school for children, but also a school for adults, and perhaps could even sponsor a people's college. There are many educated persons among the Russian people in Chicago who would gladly offer their aid and co-operation in organizing and developing such useful and important educational institutions. This plan can be realized, however, only after the establishment of co-operative action of all Russian organizations in Chicago. Even though the Russian organizations in Chicago cannot unite politically, if they differ on religious questions, if they disagree on any other issue they can and they should be as one on matters of

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culture and education. They should have no disagreements on this score.

We suggest that the Russian organizations in Chicago call a school conference and invite to it all the Russian teachers, the intellectuals, the representatives of youth clubs, the representatives of the Russian parents, and all the outstanding persons interested in Russian public life in America. This conference could work out plans for all our school activities, could solve many baffling problems which cannot be solved by any one Russian organization alone. If, henceforth, any single Russian organization will continue to hold to the old idea of having its own school, such a school will lead a sorry existence, and its work will fall far below the minimum standard of other Russian schools which will be conducted efficiently by the common effort of many Russian organizations.

Russian organizations in other American cities and towns desiring to improve their teaching system, and to strengthen their schools, will also do well to

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unite and co-ordinate their efforts toward that particular end.

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Rassviet, October 30, 1926.

Should the Children of Russian Immigrants be Taught the Russian Language in Russian Schools? by Miss B. O. Pikhotskaya.

The author of this article points out that young Americans who are graduated from high-schools know at least one other language than English, i.e. French, German, Spanish, or Latin; also that any young man or woman who knows some foreign language has a certain advantage when it comes to getting good employment, over one who knows only English. In public schools some foreign languages are also taught, but the Russian language is not among these. Lucky is the boy or girl who is born of German or French parents for he (or she) will have the opportunity to learn the language of the parents in school. Such is not the case with the children of Russian immigrants. Hence, argues the author, the necessity of Russian schools for children of Russian immigrants, where these children would learn the Russian language and literature, Russian history, etc.

They would thus become more useful American citizens as they would be able to enrich the comparatively young American culture with the best achievements of Russian literature, art and science.

I. ATTITUDES

A. Education

2. Parochial

a. Elementary, Higher (High School and College)

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Rassviet (The Dawn), Sept. 7, 1935.

AN URGENT WORK

(Editorial)

Throughout this entire year, the Russian colony in Chicago was busy raising funds for the erection of a new Russian church. The spring and summer months were crowded with social gatherings, parties, and picnics, all having one aim--collecting more money for the new church. It was not easy sailing, as everyone knows that the economic condition of the Russian colony was far below the average standard.

Now, with the approach of autumn, with its faster tempo of life, new and equally important, or even more important, matters than the church urgently demand our attention. The first and most pressing need of the colony today is more Russian schools for our children. It is not an easy matter to provide an adequate number of well-equipped schools for the colony's children, just as it was not an easy task to raise the money to build a new church. Yet,

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with will and determination, the new church was completely finished in one year, despite the fact that at the beginning it seemed an out-and-out impossibility.

Whether in the next ten or twenty years this new beautiful Russian church on Wood Street will still be the focal point for the entire Russian life of Chicago, and whether Russian speech will still be heard in and around the church, depends solely upon the Russian schools. If we have enough Russian schools in Chicago, the courts and the streets around the church will be filled with life and with people speaking the Russian language. If we fail to provide Russian schools for our children, the church surroundings will soon be covered with grass.

It is up to the older Russian generation in Chicago, which made it possible, by its great effort and sacrifice, to erect a beautiful Russian church as the monument to the Russian faith and as the sacred heritage of the future Russian-American generations, again to hearken to the call of our children demanding

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more Russian schools. We need funds to improve the schools we already have and to build the new schools in many parts of Chicago and vicinity where there are Russian people. This year it was impossible to arrange picnics and other social affairs to strengthen our depleted school fund, because all our efforts were concentrated on raising money for the final phases of the construction work on the church. Now, however, it is our duty to start, without delay, the Russian school building campaign.

Two or three men who will go to the task with all their might may achieve great things, their one achievement may have a national importance. In our circumstances, the organizing of even a small Russian district school may be regarded as an important achievement, which should give much moral satisfaction to every Russian who loves his country and his people, not in words but in deeds.

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Rassviet (The Dawn), July 14, 1934.

SCHOOLS FOR RUSSIAN CHILDREN HOLD EXAMINATIONS

Three schools for children maintained by the Russian Independent Mutual Aid Society--the Bunin School, the Krylov School and the Pushkin School--held their final examinations for the pupils who had finished the course in elementary Russian. The examinations were held at the Bunin School, Cortez and Rockwell Streets. Forty-three children took the examinations. Parents and invited guests also were present during the examinations. Mrs. Paulina Svatikova is the instructor in all three schools. Dr. A. I. Nedzelnitzky, the chief examiner, was assisted by Anton Bernov, who represented the Russian School Council.

The pupils, unlike the American school children, behaved admirably. One could feel the intelligent discipline the children had been inoculated with by their experienced instructor. They answered all questions put to them by the chief examiner without fear or shyness. Their knowledge of writing in Russian was clearly shown. Their recitations showed a good command of spoken Russian.

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Only the smaller children showed a lack of knowledge and insufficient training in the Russian accent. But this is mostly the fault of their parents, who have neglected to train their children in the proper pronunciation of Russian words. The older children, however, passed all the examinations to the complete satisfaction of the examiners, the instructor and the parents. Those who graduated from the highest grade are now ready to enter the Russian High School. But we have none!

It was our pleasant duty to note that Dr. A. I. Nedzelnitzky was perfect as the chief examiner, and one to whom the youngsters would look up for inspiration, hope and example. With his jokes and his keenness of mind he at once captured the attention and the confidence of the youngsters, and held it throughout the entire session, thus making it easy for them to answer questions without timidity and with self-assurance.

When the examinations were over the pupils thanked Mrs. Svatikova for her hard work in teaching in three schools. One of the graduates made a short but

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heart-felt and deeply-thought-out speech of gratitude for Mrs. Svatikova's efforts in teaching them their native tongue, and the history and geography of Russia. Dr. Nedzelnitzky also addressed the children, praising their work, and the work of their instructor.

Mrs. Svatikova in her parting words, mingled with emotion, advised the children to continue their studies in their native language whenever they have the opportunity of doing so. Very touching and impressive was the leave-taking, when the children embraced and kissed their instructor. Tears of emotion rolled down the cheeks of everybody present, especially the parents, who beamed with pride and gladness.

Mr. A. Bernov, the chairman of the Russian School Council in Chicago, closed the day by treating the children to ice cream. He then invited Dr. Nedzelnitzky, Mrs. Svatikova and some of the parents to his home for a chat over cups of tea.

Thus ended the examinations of the three schools conducted by the Russian

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Independent Mutual Aid Society. These schools should serve as models and graphic examples for others to follow; for the children attending them, they will continue to be among the most precious memories of their entire lives.

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Rassviet, October 30, 1926.

Discussion of the "Russian Schools in America."

On October 30, 1926, the Russian Center in Chicago, arranged a discussion on the subject of the "Russian Schools in America." The question under discussion was the relation in which the Russian schools should stand to the American schools. The Russian engineer, Mr. Pustovoitov, teacher of the new Russian school at 2127 Crystal street, was to explain his standpoint, namely that the Russian schools should be quite independent. Dr. Pertsoff was to oppose him, contending that the Russian schools should be considered as only subsidiary to the American schools; Mr. I. Y. Voronko was also expected to speak on the subject. The discussion was to take place at the Y. M. C. A., 1621 W. Division st.

(Note. In the Nov. 2nd, 1926 issue of the Rassviet, I found a short notice telling that this discussion could not take place because of some difficulties in obtaining the promised lecture room at the Y. M. C. A., and therefore was postponed for an indefinite period. D. S.)

Rassvjet August 19, 1926

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Schools and Books

In connection with the beginning of the new Academic year in our colony schools, it is well to point out which of our school books are more suitable, for instruction. There are several school books, which from my opinion are the best for our schools, by the existing present editions. They are: 1) The Alphabet by V. P. Vashniyev, this book is well tried, and very popular. The new edition of it, was published by the American Publishing Co. in Prague, with the new orthography, new clear illustrations and on good paper. The first book after the Alphabet is "The World in Stories" for children by V. E. Vashniyev, published by New State Publishing. In addition to the above mentioned books, it is well to recommend the "Russian Copybook" by P. A. Kushnirov and the "Atlas" by M. A. Trestnikov. By means of the first book you can easily teach the children the real slavonic calligraphy. In the second book, there are pictures of our city and country life, which give the children an understanding of the old country. As a second book after The Alphabet, it is well to recommend the book Living Word by A. Ya Ostrogersky, corrected with the new orthography and with added original pictures. Also, it has beautiful fragments of classical literature and copies of famous paintings of famous Russian artists such as Sukovskiy, Ripin, and others.

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Rassviet August 19, 1926Schools and Books

It is much more complicated as to grammar. On the new Russian orthography, there is not a single grammar in United States. There are Russian Publications on the market, but for American born children, they are difficult and not easily understood. Many colonists, through misunderstanding are calling the new orthography "bolshevistic", but this is not so. The new Russian orthographic was worked out by the Imperial, Russian Academy of Science shortly before the Revolution, partly affirmed by the temporary government and finally carried out by the Bolsheviks. The Bolsheviks accomplished the things in which their predecessors failed.

One of the different nationalities in the United States. For example: the Russian children in Russia, in most cases, spoke their native language, but here in America, they refuse to use their language, as is the case with the new generation of other nationalities. That means that the surrounding circumstances in America are stronger than they were in Russia. Another important fact is that the children of foreigners mechanically become Americans. From the day the child is born, there is a juridical barrier between him and his parents, and in order not to lose some of their authority over their children, the parents must also become American citizens.

Rassviet, August 12, 1926.

Editorial. Schools for Children.

The schools for children are playing a great role in the Russian Colony. The work done by the schools is very vital and important. The future of it is secured. In spite of the considerable number of single men and women, there is a new generation growing up. The problem of the colony is to protect that new generation from the destructive influences from without. The problem is a quite difficult one. There is no other country where there is such a strong tendency toward assimilation of the different nationalities as in the United States. For example: the Jewish children in Russia, in most cases, spoke their native language, but here in America, they refuse to use their language, as is the case with the new generation of other nationalities. That means that the surrounding circumstances in America are stronger than they were in Russia. Another important fact is that the children of foreigners mechanically become Americans. From the day the child is born, there is a juridical barrier between him and his parents, and in order not to lose some of their authority over their children, the parents must also become American citizens.

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Rassviet, Aug. 12, 1926.

As far as the juridical side of the question is concerned, it cannot be helped. The only thing we can do is to take care that our children do not lose the signs of their origin. This problem is laid upon the schools for children. In what degree this problem would be fulfilled, depends upon the character and condition of the schools for children. So far, the schools are in their primary stage. They have not succeeded yet, in coming closer together, but this will probably soon be achieved. In cities like Chicago, New York and Detroit, where there are several schools for children, there arises the necessity of creating a Federation of Russian Schools for children in the United States and Canada. The idea about unifying the schools for children become more and more necessary and important, and probably before long we shall see local conferences of schools for children and later, of a general Colony Convention.

I. ATTITUDES

A. Education

3. Adult Education

Rassviet (The Dawn), Oct. 6, 1934.

AN ARMY OF ILLITERATES

In the September 29 issue of Rassviet, we published an article prepared by the Foreign Language Information Service on illiteracy among the foreign born. According to the statistical data contained in this article, there are 160,000 illiterates among the Russians in America. This shocking figure should make us think.

This continuing inability of so many of our people to read and write automatically evokes the question, what are the causes of this deplorable ignorance of our people? And who is to blame? The illiterates themselves blame the Russian czar and his government, or the capitalistic system, for not giving them the opportunity to learn even the rudiments of the art of reading and writing. But with fairness to all, it may be said that the blame lies with the illiterates themselves. A certain amount of the blame may be imputed to Russian czarism for neglecting the people's education, but it would be ridiculous to accuse the American government or the American system of public education

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of neglecting to provide the means and opportunities for education to every man, woman, or child living in this country. And the 160,000 Russian illiterates have lived in this country for more than twenty years, and they have had every opportunity to learn how to read and write, and to acquire a knowledge of the English language. Yet they have failed to take advantage of the educational opportunities offered them by the American public schools. They have even scorned the offers and inducements of the Russian schools and classes conducted for their benefit by Russian societies and educational organizations. Those Russians who have wanted to learn have succeeded in learning, despite the fact that they were illiterates when they came to America.

This widespread ignorance among the Russian people in America has a deadening and even destructive effect on the entire Russian community life in this country. Our community life is based on our organizations. All the Russian organizations in America, taken together, have no more than ten thousand members. The great majority of our group in this country are unorganized, unaffiliated with any of our societies. All efforts to interest this mass of people in the educational,

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cultural, or social activities of the Russian group have failed. Nevertheless, it would be suicidal to leave things as they have previously been and as they still are. A way out must be found. There is one, and only one way out. The Russian organizations in America should undertake the task of freeing the mass of the Russian people in America from their illiteracy and ignorance. As the first step, the Russian societies should organize Russian schools; they should undertake a campaign among their members, and among non-members as well, which would bring home to them the absolute necessity of acquiring the ability to read and write--the minimum, basic requirement of life in a civilized country like America.

The organized portion of the Russian group in America should think and work for the unorganized. When the network of Russian schools is ready, when the campaign is well on its way, it may be easier to convince Russian parents that it is not enough to send their children to school as long as they themselves remain ignorant; that it is indispensable for every Russian in America to know, at the very least, how to sign his name and how to read a newspaper. Without education, no productive work in behalf of the full development of the Russian

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group in America is possible.

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Rassviet, February 4, 1933.

Adult Education. (Editorial.)

The page of the Rassviet devoted to the Russian "Independent Society for Mutual Help" has an editorial commending the work of the 17th branch of the Society in Chicago, and of the 19th branch which is located in Benton Harbor, Mich. The 17th branch had opened a school for adults, and the new 19th branch was organizing a similar school. The editorial explains how necessary such schools are, as they train members who will be able to do useful work for the Society and will be more conscious of their duties as members than those who have not had the benefit of improving their education in such schools.

(Note. As far as I know the 17th branch of the Independent Society is located in Chicago, where about 1,500 Russians are residing. It is to be regretted that both schools for adults, mentioned in the editorial, do not exist any more. Only very few of the Russian residents appreciated the useful work these schools were doing. D. S.)

Rassviet, Jan. 6, 1931.

THE WAY TO SELF-EDUCATION



This article is intended for readers of Rassviet, who are interested in the subject of self-education and have not the time to attend high school and college.

Before explaining briefly the social meaning of the article, I shall answer, for the benefit of the readers, the following questions:

(1) What is education? (2) Why is it important?

Personal education, as generally understood, is the cultural, mental and spiritual development of man. If one follows only some particular line of study, he can be called a specialist, but not necessarily an educated man. It is estimated, that even in our 20th century, the number of specialists exceeds ten times the number of men possessing a general education. Education is very essential to every man. It develops the understanding of the human being above the state of savage beasts. It makes possible an adjustment of social order, such as would serve for the protection of human rights and social and economic justice. The ideal social life should be: freedom, equality and brotherhood.



Rassviet, Jan. 6, 1931.

Education may be classified into three groups: (1) literary, (2) general enlightenment, (3) scholastic attainment.

Literacy is gained through elementary courses; enlightenment through study in intermediate schools, such as high schools and academies, and scholarly knowledge is acquired at universities, colleges and similar institutions of higher learning.

The average man is not expected to possess 2nd or 3rd grade of schooling. Most men limit the course to the first group, that of Public school. Many of the average people are still illiterate.

This social inequality existed for many centuries, and was the one cause in creating the difference among classes. Educated men, when they acquire wealth rapidly, very often lose their conscience and exploit the uneducated classes. The consequence of ignorance is the exploitation of the people by those of superior knowledge.

Usually in revolutions the minority was defeated by educated leaders, who



Rassviet, Jan. 6, 1931.

had the support of the majority of the people. It is not necessary to mention the results of these revolutions. For instance let us cite as an example the Russian Revolution of 1917. The revolution was known as a proletarian revolution, made by the poorest class of people. For fourteen years the Russian proletarians struggled to become the ruling class. But Russia now, as formerly is governed by educated men, who constitute a minority selected by the Communist party, only to defraud the people who have not had sufficient education to determine the principles of social and cultural life. The minority rulers in Russia are comprised of only 1/130 percent of the one hundred and sixty millions of the population. This minority enslaved the Russians, for its own gain, and formed its army, fleet and its own police. The minority governs by their own arbitrary power, the lives of 157 million people, controls public property, tax assessment without the sanction of the people, and the allotment of large sums of money for propoganda, with the purpose of obtaining power over the majority of other countries and states. This minority prepared for world war, by erecting numerous ammunition works for the production of great quantities of war material, under the direction of prominent Russian and foreign scientists and engineers.



Rassviet, Jan. 6, 1931.

It is possible to see the same tendencies in other countries of the world. The tremendous inequality in the education of the people, is the cause of it. It is true that we have another group of people, desiring freedom, equality and brotherhood for all.

These are writers, journalists, scientists, and public workers, but their percentage is small compared with the great number of educated people, who lack the spirit of social justice.

There is only one solution to this.

In order to establish a general welfare in the world, we must adopt a broad educational program.

Therefore every individual should devote his efforts to gain enlightenment and culture.

A. F. Kolesnikov

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Russkoye Obozrenie, Aug. 1928.

"LEARN ENGLISH."

(Editorial)



p. 30.. If, on one of these beautiful days, you desire to travel around the world and visit all the countries, what language, do you think, will be most useful to you? English, unquestionably. In this language you will be understood wherever there are civilized inhabitants. This language is used in England and her colonies, Canada, Australia, South Africa, India, etc. English is spoken in the United States, parts of China, and in the large cities of Japan.

You will find people capable of speaking English in all corners of the world. The English language is the official language of the two wealthiest nations in the world: England and the United States. What this means can be seen from the following figures:

Great Britain alone occupies fifteen million square miles or about one-quarter of the surface of the globe, not including the seas and oceans. Its population totals 400 million people and almost all, if not speak the English language, at least understand it.



Russkoye Obozrenie, Aug. 1928.

The territory of the United States covers over three million square miles, with a population of 118 million people. And all speak English. In other words, knowing the English language, you can travel freely in a territory having a population of 518 million. It is not necessary to discuss in lengthy detail the role the English language plays in the United States.

Any Russian immigrant who has lived several years in the United States, without having learned to speak and write English, might relate of his failures and ill fortune, which happened to be his fate largely because of his lack of knowledge of the language of this country.

It is very difficult for a Russian who does not know the English language to live in America. He is forced to accept the lowest labor; he is cheated and robbed by whoever pleases to do so. Besides this, the hundreds of insults and meekeries received by the "greenhorn," are not pleasant.

In contrast, a Russian who speaks English feels entirely different and lives considerably better. He will not permit anyone to insult him; he will not be underpaid for his work, and no one will cheat and make a joke of him. On the whole, the Russian who speaks English is much better armed in the fight for his "bread and butter" than the "greenhorn" and "silent" immigrant.

Russkoye Obozrenie, Aug. 1928.

Yet, it is not as difficult to learn the language as it seems to many. If you desire to learn something you will learn it. However, you must undertake the task in the right way with no fears such as: "I am old; it is too late; it will be difficult, etc." It is understood, that for the practical learning of the language, it is necessary to attend school. ~~The correct accent and the acquaintance with English conversation could be much easier acquired in a school where there are capable teachers and where they speak excellent and correct English.~~ It is not difficult to enroll. There are evening and day schools in every city in the United States and Canada, in which there are no tuition fees. Only willingness to learn on the part of the individual is required.

Krasnow's Scrapbook, Vol. X. (Owned by H. G. Krasnow)

WPA (ILL.) PROJ. 30275

(Unidentified newspaper clipping, prior to 1914)

A notice to the Russian colony implores adult Russians to avail themselves of the opportunity offered by public night schools, beginning in the autumn, to learn English. The writer also mentions one private school (Chicago Preparatory School), where a fee of \$15 is charged for a course in English to beginners.

Without mincing words, the writer admonishes his people to prefer an intimate knowledge of the American tongue to an intimate knowledge of American whiskey. He points out that rather than 'cuss' at the damned English language, they will profit much more by learning it, since without knowledge of it they are as much at a disadvantage as an infant or a deaf-mute. He points out that the very forces of nature are in favor of learning the language of the land in night school, without any charges. "The sultry summer evenings have passed, and the parks are no longer inviting you to spend time there. Time hangs on one, not knowing what to do with

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(the) long fall and winter evenings. The best remedy for it is to go to school."

I. ATTITUDES

B. Mores

1. Temperance

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Rassviet, Oct. 13, 1927.

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THE AMERICAN FEDERATION OF LABOR AND INTEMPERANCE (Editorial).

Since prohibition was established in the United States, the American Federation of Labor at all its annual conventions has passed resolutions demanding the repeal of this law. The struggle against prohibition has become one of the features of the program of this labor organization. And this struggle is going on, not because the Volstead Act has not given satisfactory results, but simply because it interferes with the freedom of drinking beer and strong liquors.

This attitude towards prohibition makes the American Federation of Labor quite a unique labor organization. Professing to stand for the interests of labor, it at the same time upholds the right of the workman to get drunk. The programs of labor organizations are concerned with the struggle of the working class for a higher standard of living, and with educational questions. Most labor organizations do not include into their programs the question of intemperance; yet, if in some of

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these organizations this question is being discussed at meetings or conventions, the result is mostly the expression of a thoroughly negative attitude towards the excessive use of alcoholic beverages. Never has anybody been able to prove that the use of liquor is beneficial to the working class. On the contrary, it is well known that intemperance is the worst enemy of the workers. It brings with it poverty, disease, ignorance, brawls, fights, and dissolution of the family. All this is very well understood by all labor organizations except the American Federation of Labor. The leaders of the latter seem to wish not that the workers, after a hard day of labor, be able to read some good book or go to some instructive lecture, but that they be given ample opportunity to visit saloons and to leave there the money they have earned.

The leaders of the American Federation of Labor and some of the members of this union maintain that after staying in the stifling atmosphere of a workroom, the worker wants to wet his throat with

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beer in order to feel normal. This is entirely wrong. What the worker wants is fresh air, good food and some healthy drink; not beer and liquor. If a worker has to toil in the deadly atmosphere of an anti-sanitary workroom, no amount of beer or liquor will prevent him from getting sick. It will only endanger his health still more. It is the aim of all bona fide working organizations to shorten the day of labor, to protect the workers against dangerous machines and unsanitary conditions, and to raise their standard of living by enabling them to get higher wages. Drinking beer and whiskey certainly will not help to achieve that. Only dishonest politicians, who want to get popular at all costs, can encourage the workers to spend their money on drinking.

The resolution of the convention of the American Federation of Labor also says that the present prohibition law has been proved to be unsatisfactory and (that it) has led to some dire result. With this part of the resolution we can agree, but the defects of the Volstead

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Act do not prove at all that we should stand for the unlimited right of men to get drunk. Some amendments may be necessary: one may even think that any law prohibiting or regulating the use of liquor would be useless, as it could never be strictly enforced. But even if one would take this attitude, it would not mean at all that one has to give up the fight against intemperance. Humanity cannot become healthy and happy as long as the craving for alcohol has not been overcome. Alcohol is one of the worst enemies of the working class, as it helps to keep it in ignorance and subjection.

Russkii Viestnik (Russian Herald), December 11, 1924.

**SOME MORE ON THE MONOPOLY OF THE SALE OF WHISKEY
(Editorial)**

WPA (ILL.) PROJ. 30275

It is already known to our readers that in the Russia of today, in the Russia of the sickle and hammer from which we have been expecting so much good for the workmen and peasants, there has been restored the state monopoly of the sale of whiskey.

The tsar's taverns, a name which has been changed now into that of soviet taverns, will again beset the people and rob them of one billion golden roubles every year.

We have been waiting long and now we have got it. Freedom, education, welfare - everything one can wish for -- were at our disposal; but now the green snake has attacked all that and has swallowed it up so that nothing remains.

As far back as 1915, if I remember correctly, under the tsar's regime there appeared on the pages of one of the Russian magazines an article in which I read what follows:

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"From all corners of Russia are being sent telegrams with resolutions passed by the zemstvos, towns and village communes, demanding the prohibition of the sale of liquors. Russia has become sober and has soberly considered the problem of drunkenness which has been put before it. During the long years when the state had the monopoly of selling whiskey, and during the few months of temperance enforced by the order of the Tsar, Russia had the opportunity to learn all the advantages of a sober life, as compared with a life of drunken revelry, and now the Russian people voluntarily and consciously take their stand for the prohibition of the alcohol snare, not wishing to go back to the horror of the poisoning of the whole nation which had been experienced before.

"When the Ministerial Council decided to transfer the right of prohibition of the sale of liquors to the organs of local self-government, many of the earnest prohibitionists were against this measure, as they suspected that it was something like a camouflaged repudiation of the principle of absolute prohibition, - the beginning of a wavering in the relentless fight against alcoholism, and that, too, just the next day, after a brilliant victory over the green snake, which,

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badly smitten, lay prone in the dust. However, later events proved that the appeal of the government to the organs of local self-government in this important matter of our national regeneration had been quite timely. The prohibition decreed by the tsar's government was achieving its aim, yet it still remained only a prohibitive measure, enforced from the outside, emanating from those higher up. While essentially this measure was in harmony with the demands of the public conscience, it had been realized without the immediate participation of the Russian society itself.

But now we saw a totally different picture, still more bright and pleasant. Alcohol was being eliminated, no longer by a decree of the administration, but by the spontaneous decision of the awakened thought and will of the people. An eight-month-long experiment in sobriety, when compared with the memories of a long stretch of years full of the horrors caused by the scourge of alcohol, had converted everybody and caused all the people to become staunch supporters of temperance. Agriculturists, owners of factories and workshops, all were declaring with one voice that the elimination of drunkenness had increased the general productivity of the nation's labor at least 30%. This had enabled

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the agriculturists to get all the crops into the barns in good time and thus to have everything ready for the sowing season. This helped expand industrial activities, in spite of the fact that many millions of workmen were withdrawn from the labor market, having been called to serve as reservists, occasionally before the normal time for such service was due. The billion roubles which had previously been spent on whiskey had remained in the pockets of our peasants and workmen. This improved the life of their families; created prosperity where previously there had been poverty; reacted favorably on the state of their households, and had created possibilities of still greater well-being in the future.

Both our economic regeneration in our country and our victories on its borders are intimately connected with the sobriety of our people.

The unanimous vote of Russia for sobriety inspires us with confidence, and we trust that the green snake, smitten by the decree of the tsar, will not be resurrected from the dead."

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Yes, in 1915 we were still thinking that the green snake would not be resuscitated. But the snake came back to life again. It has been resuscitated by those men calling themselves communists.

Russkii Viestnik (Russian Herald), Dec. 8, 1924.

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ALONG THE OLD NIKOLAYEVSKAYA HIGHWAY (Editorial)

The Soviet government, following in the steps of Nicholas II, has restored the state monopoly of the sale of liquors.

As in the days of old, taverns will flourish in Holy Russia; only on the shields of these taverns, the coat of arms will be different. Instead of the double-headed eagle, there will be emblazoned the sickle and the hammer.

The people will be besotted, not with the tsar's vodka, but with Soviet vodka. All the rest will be just the same as it was before: drunkenness, ignorance produced by it, and the filching of hundreds of millions of roubles from the peasants' pockets for the "needs" of the government.

If to this state monopoly of the sale of whiskey we add the intolerance of the Soviet authorities to all those who oppose their ideas, their

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denial of the freedom of conscience, speech and the press, we must come to the conclusion that there is no difference whatever between the Soviet government of the communists and the government of the tsar.

One is involuntarily reminded of the anecdote which tells how Lenin and Trotsky have been wandering in Russia along the by-ways, took a road leading to the right and came to the Nikolayevskaya highway.

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Svobodnaya Rossiya (Free Russia), Aug. 26, 1922.

WPA (ILL.) PROJ. 30275

MOONSHINE

While the thunder of great strikes keeps rolling, and Greeks keep taking Constantinople, and Germans keep crashing, and here in America labor and capital are engaged in a desperate struggle -- Americans keep guzzling their moonshine.

And many are the victims of moonshine; dozens died, hundreds went blind, and how many such consequences remain unrecorded!

From wood alcohol alone 250 people perish yearly. And how many die yearly from various other forms of poisonous spirits?

Indeed, our enemy is vodka and ignorance.

Anonymous - "Popular Health and the Press". (an article on alcohol), Domashnii Vrach (The Home Physician, a Monthly Review), Vol. II, No. 2, Feb. 1917.

The removal of alcoholism, from the medical point of view, not only helps the health of the people, but also raises the moral level of a country. The world is experiencing the terrors of war, says the writer, but they pale before the terrors of alcoholism. Only recently have doctors fought alcoholism. That was considered the duty of the clergy. But now the doctors are actively in the fight.

The press plays an important part in this struggle. It did good work in fighting tuberculosis and typhus. Thanks to the press, people now go to clinics and get treatment. Although tuberculosis is caused largely by social-economic conditions, the press has done much in lessening its ravages... The cooperation of press and medical profession is necessary in fighting epidemics. If the people will listen, the press can help save many useful lives.

Domashnii Vrach is one of the weapons against the ills and misfortune arising from ignorance. Therefore the reader is asked to send his mite for this purpose and to circulate the magazine among his friends and acquaintances.

I. ATTITUDES

B. Mores

2. Blue Laws

Rassviet (The Dawn), Mar. 4, 1935.

THE BOOTLEG TRADE IS THRIVING

(Editorial)

According to official data, during the second half of last year Federal tax inspectors discovered about six thousand illegal stills within the continental territory of the United States. The total cost of the equipment found is appraised at \$2,500,000. During the same period the customhouse and coast guard officials captured one airplane, more than 150 automobiles, and over 20 vessels engaged in illegal liquor traffic and smuggling.

By repealing the "dry" law the United States government hoped to put an end to the illicit trade in alcoholic drinks and the contraband business connected with it. Receipts from taxes on alcoholic drinks have actually proved to be smaller than expected. And the smugglers are still thriving as before, even though their number has been considerably reduced. Americans prefer contraband goods because they are cheaper.

Rassviet (The Dawn), Mar. 4, 1935.

Recently, an article by D. Young on the activities of smugglers was featured in the New York Times. The picture presented by the author is as follows:

In the Atlantic Ocean, in close proximity to the shores of Newfoundland, there are two tiny islands belonging to France--Saint Pierre and Miquelon--the nearest French possessions to the United States. During the time the "dry" law was in force in the United States, the island of Saint Pierre became an immense liquor storehouse; rum, wines, and whiskeys were transshipped in a continuous stream across the island and forwarded to the Atlantic seaboard of the United States. From its very inception this bootlegging trade was organized on a large scale, in true American style. Large syndicates were formed with solid financial backing and not without influential connections with the proper government agencies. These syndicates established quite imposing enterprises with well-known trade marks.

Despite the repeal of the "dry" law these syndicates continue in existence. Today, just as before Repeal, coast guard cutters are busy every night in the bays, the ports, and even the small inlets in search of smugglers. From time to time

Rassviet (The Dawn), Mar. 4, 1935.

some small schooner falls into the hands of the inspectors. A great majority of the vessels carry on their traffic undetected, for the reason that the powerful bootleggers' syndicates have maintained their own well-organized counter-espionage along the coast. They have their own short-wave radio stations. The vessels loaded with contraband keep in constant touch with the lookouts on shore....and receive timely warnings of impending dangers. The bootleggers have their own code, while the revenue officers have theirs. Both sides endeavor to intercept each other's coded message transmitted over the radio.

In conclusion, Young writes that even the concerted efforts of the revenue officials, the coast guard, and numerous other government agencies would not force the bootleggers to quit their illegal trade. Side by side with the contraband trade, the illicit manufacture of alcohol continues. Most of the consumers of this product are poor people, since the stuff is sold at a very low price. All this shows that the repeal of the "dry" law has not destroyed the bootlegger.

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Rassviet, June 26, 1926.

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RE: BLUE LAWS (Editorial)

In the editorial of Rassviet the author is discussing the question as to which is the better technique of legislation - that existing under a dictatorial form of government or that of a democracy. He illustrates this by the example of the statement of the Senatorial Commission of Investigation of Expenditure, where it is said that the passing of the 18th Amendment cost \$35,000,000.

The author, not approving such a procedure of passing a law, doubts whether the technique of passing laws of a democratic form of government is better than that of a dictatorial one. Such an expenditure for passing a law proves that a very hard struggle was going on between those who stood for prohibition and their opponents. Consequently, the law had not behind it the will of a great majority of the people, and therefore could not be enforced in an effective way.

Russian Daily Herald and Rassviet, May 25, 1926.

THE "WETS" SCORE A VICTORY.

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In an editorial bearing the above title the victory of the opponents of prohibition in Pennsylvania in connection with the senatorial elections of 1926 is discussed. The author of the editorial expresses the view that the "dry law" has not diminished drunkenness, but, on the contrary, has even increased it. This law has created an army of prohibition agents, but they have been unable to transform drunkards into total abstainers against their will. The author also expresses the opinion that the "dry" law, by creating the illegal professions of producers of "moonshine" and bootleggers, has thereby given occasion to the committing of numerous monstrous crimes.

1. ATTITUDES

B. Mores

3. Family Organization

a. Marriage

Rassviet (The Dawn), Sept. 21, 1934.

COMEDY OR TRAGEDY?

(Editorial)

In the women's section of a recent issue of one of Chicago's daily newspapers there appeared the letter of a woman asking advice on a vital matter. Her problem no doubt caused many people to laugh, while in many others it evoked sad reflections.

The gist of the letter was as follows: "I am a married woman and have a six-year-old child. My mother recently received a divorce and married her fourth husband. Please advise me how I should address my mother's present husband. Should I call him 'father,' or simply 'Mr. Smith'?" The editor's answer was as follows: "There is no established rule regulating a case of this kind; therefore you may address your mother's husband the way you or your mother prefer."

This question may provide a good deal of comedy for the general public, but

Rassviet (The Dawn), Sept. 21, 1934.

there is an element of tragedy in it for the person directly involved. This and many other family problems are the direct result of too many divorces. Getting a divorce seems to have become a new sport with many people. Whatever satisfaction parents may derive from this new game, it is a sorrowful tragedy for their children. When death takes away the father or the mother, the child's misfortune is due to inexorable fate; but when it is left practically an orphan because of a divorce, the parents are responsible for the child's misfortune.

It is difficult to predict what proportions this criminal sport may assume in the next twenty years. If divorces continue to increase at the present rate, it is safe to say that in the near future the number of divorces in this country will equal the number of marriages.

When a person has been divorced just once in his or her life, one can understand and condone, as there are occasions in life when a divorce is the only salvation from marital torture. But in these days, some people flagrantly dissolve the marriage tie three, four, or even five times in order to marry

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again. A certain portion of these irresponsible divorces are nothing else than a racket, indulged in mostly by women for financial gain in the form of alimony.

As a result of the wide-spread passion for this game of frequently changing one's life partner, monogamy exists only on the statute books. In practice, polygamy and polyandry hold sway--things unknown even in ancient Greece.

No one seems to be interested in starting a movement to combat this criminal sport, this evil which is preying upon our society. On the contrary, the epidemic of divorces has been abetted, glorified, and made into a regular business, not only by various individuals, such as lawyers, but even by municipalities and states. The Reno divorce mill is notorious not only throughout the entire United States but all over the world. And no one seems to pay any attention to the fact that this unholy sport brings misfortune and unhappiness to millions of children and destroys the last vestige of morality and decency in men and women.

WPA (ILL.) PROJ. 30275

Russkii Viestnik (Russian Herald), Feb. 17, 1926.

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FAMILY TRAGEDIES

During the many years of sojourn in a foreign country, there have happened so many tragedies among the members of the Russian colony that if all these occurrences would have been recorded with all details, these records would have grown into whole volumes.

Especially numerous are the tragedies arising out of love and jealousy.

Here is the story of a woman, which has been related to me by that woman herself:

- I am the mother of three children, so she told me. My husband left me penniless, without any support. He went away and I have not heard from him since then. He does not even want to know how his children are getting along. Because he is dissatisfied with

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me he takes vengeance on the children. And I did not do him any wrong at that ... When he was leaving me he declared that he had gotten tired of life with me "I am tired of you," he said, "and I cannot stand life with you any longer..." And he went away ... And now I have to bring up the children....

Another woman told me a similar story.

- I have been married, so she told me, fifteen years; we were wed still in the old country. Since the very first year of our married life, I had many painful experiences. My husband left for America, and for a long time I had to live alone. Later the war broke out and I had to suffer from hunger, to be in constant fear and to witness the horrors of war.

- At last my husband wrote to me telling me that he wanted me to

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join him in America and helped me to do so. Thus I was rescued from all the horrors of life in Europe. When I came here after all these horrible experiences, it seemed to me that I was in heaven. In the beginning life was pleasant. Two children were born. My husband was very happy; he would never get tired of admiring the babies, and he treated me kindly and was very considerate towards me. But all this happy life was shattered as if some devil had invaded our peaceful home. A certain fop destroyed it all. This fop came to live in our house, having in his mind a base purpose. In the beginning he behaved like a decent, quiet man. After having lived thus for a short time he began to make love to me. Being weak-willed I listened to his professions of love, believed him to be sincere and forgot my duty, my husband, my children. And there is where I ruined my life. After a short time, having heartlessly dishonored me, this fop disappeared and never came back. After this had happened where could I go? Return to my husband? But he was not a fool, he did not want to play a part in the comedy of reconciliation and did not want to keep me. He took one of the children and showed

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me the door. Since that time my life has been a perpetual misery. And I do not try to palm off the guilt on somebody else. It is all my own fault.

And here is the case of a man.

He has burdened his soul with a grievous sin. He has a wife and two children in his native country.

He has forgotten them. He married again, and meanwhile his first wife and his children, with the help of some friends, are trying to find out where he is. They beg him to answer them. They call him dear, darling; and he has here a wife and three children. The first wife and her children do not know that.

One more case.

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The wife was unfaithful to a Russian immigrant. That may not have been such a terrible thing; but this makes it worse: the husband loved her dearly and still loves her and cannot forget her. She has found some other man and has forgotten her husband, has evidently cast him entirely out of her memory. And he is tortured, he suffers having been abandoned. Financially he is a wreck; he has taken to drinking. And there are many similar cases in our colony.

This is only a small part of them.

A particle of tragic human experiences worthy of the pen of some noted writer.

J. Osipik.

Russkii Viestnik (Russian Herald), March 4, 1924.

THE LACK OF RUSSIAN BRIDES IN CHICAGO

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All countries communicate that there are more women than men.

After the world war the women of the fighting countries raised a great cry - that there was a deficiency in bridegrooms. An exception in this respect is our "chief town," the Russian colony of Chicago. We have a deficiency in girls - Russian brides.

If one visits a Russian party, play or concert, he will hear the complaints of the young people: "It is gay, but it is bad; there are no girls." If you ask a Russian young man or a Russian bachelor why they do not get married, they will answer, There are no Russian girls.

And in reality one can notice almost involuntarily the absence of Russian girls. There are often advertisements in the Russian paper

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concerning bachelors who desire to get acquainted with a Russian girl or woman, with the purpose of marriage. But there are no such advertisements from women. After the war many young people went to Russia. Some of them admitted that they were going to Russia to get married. A strange but a serious problem for the Russian colony - a deficiency in brides.

As we already mentioned before there is a strong tendency in some part of the Russian colony to buy houses, farms and businesses.

I. ATTITUDES

B. Mores

3. Family Organization

b. Parent-Child Relationship

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Rassviet (The Dawn), Aug. 3, 1935.

TO RUSSIAN PARENTS

The upbringing of children depends largely on three leading factors: the family, the school, and the environment in which the child spends its leisure time. In our previous articles, we blamed, and severely criticized, the Russian organizations for neglecting entirely the cause of the young Russian-American generation. In this article, we propose to speak to the Russian parents. In the first place, we should like to ask the parents the following questions: Do you know where and how your children spend their time when they are not in school and not at home? Do you know the inclinations and the weak points of your children? Do you know what they read and what books interest them most? Do you know what the neighborhood thinks of your children and what standing they have there? Do you experience the feeling that your children are shifting away from you and that ruin and deprivation are hanging over their heads?

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Every Russian parent should try to answer these questions with all possible fairness and courage, because the parents alone are responsible for the upbringing and for the entire future of their children. The mother and the father are the chief guardians and protectors of their children. Please excuse our frankness, but we regard it our duty to speak plainly and to the point. Our society is founded on the family as its unit; consequently, the entire progress and well-being of society depend upon the quality of the family life and upon the way we bring up our children. For this reason, any organized group of people, as an integral part of society, should regard it as its duty to aid the parents in solving their many problems in connection with the bringing up of their children.

The Russian organizations which understand the importance of this perplexing question, and are willing to co-operate with the parents in this respect, especially with the mothers--as it is the mother's job to watch over the

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growing children--are handicapped in their efforts by the fact that the Russian women, as a rule, do not readily join the organizations of their husbands and seldom leave their homes. The blame for this must again be placed at the door of the organizations themselves and of the men shaping their destinies. In Russian-American social and business relations, the custom still prevails that women should not participate in the business and organization work of their husbands, but should stay at home and look after the well-being of the household.

The affairs of the Russian group in this country will not improve until our women are given the full opportunity of equal participation in the life of all our organizations, and especially in our benefit societies. The opinions of the Russian-American women should be sought and hearkened to, particularly in all matters pertaining to our children and to our youth. Women understand far better than men the mind of the child; therefore their opinions and suggestions relative to the best methods

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of bringing up Russian-American children would be extremely valuable.

The Russian colony in Chicago and in nearby towns should make it a point from now on to see to it that all our meetings, conferences, and conventions are also attended by the Russian women. They will prove to be greatly helpful in discussing and deciding such questions as schools for our children, the preservation of Russian traditions in our second Russian-American generation, the junior clubs in our benefit societies, and in many other problems.

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Rassviet (The Dawn), July 12, 1935.

HOW TO MAKE GOOD USE OF YOUR SUMMER

(Editorial)

One of the local English language newspapers recently published a series of suggestions on how to spend the summer months to derive the most benefits for mind and body. The salient points of these suggestions were that people should strive to spend as much time as possible in the fresh air--on the beaches, at picnics and excursions--should avoid mental strain; should take right kind and right amount of nourishment; and should not neglect sports or some other physical activity. All these functions are said to be indispensable if we want to improve our health, to strengthen our resistance, and to make ourselves more fit and better prepared for the exacting work during the remaining seasons of the year.

This advice and these suggestions are good. But the trouble is that only very few people can actually apply them in life, especially now during the economic depression and hard times which have affected so many people who heretofore

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could easily have afforded a summer vacation with all its adjuncts conducive to the health and happiness of an individual.

These summer activities and the advisability of lightening the burdens of life for the summer season do not mean, however, that during the summer months we should avoid all mental effort and other activities requiring the exercise of our mental faculties.

The summer months should be utilized, not only for rest and recreation, but also for recuperating our strength and preparing ourselves for the work to be accomplished when the summer is over.

The Russian colony in Chicago, and especially its leaders, should take advantage of the summer months to think over our common problems and to form good plans of actions for the fall and winter seasons. During the summer months picnics and various outdoor excursions are frequently held by various groups

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and circles of the Russian colony in Chicago. At these outings people meet each other, talk and discuss various subjects more easily than during the winter season when everybody prefers to stay at home with his family.

One important matter which could be most successfully pushed forward during the summer season is the problem of our youth. The best time to induce our sons and daughters to join their fathers' organizations is the summer season, the time of vacations. No longer encumbered by their school studies or their homework, our children are better prepared and more willing to spend their evenings at their fathers' meetings during their vacations. In the wintertime when they have their homework to do, it is extremely difficult to persuade our youth to spend their long evenings listening to the discussions and boring speeches at the meetings of their fathers.

In the summertime our adolescent sons and daughters are more free physically and better disposed mentally to absorb the things which deeply interest their

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fathers, but which are of no special interest to them, as future Americans. During vacation period our youth may be more easily induced to form their own dramatic and literary circles, organize their own clubs, orchestras, and to indulge in other cultural activities.

If those who should be directly interested in our youth's joining their fathers' organizations neglect now to prepare the ground for our children's entry into our organizations, they cannot expect satisfactory results later, when schools open.

These are the reasons why the Russian leaders and others interested in our work should make good use of the warm summer months, not only for their own personal pleasure and convenience, but also for the good of the entire Russian colony in Chicago.

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AN IDEAL RUSSIAN FAMILY

Last Saturday, A. S. Dubinka, an aged Russian immigrant, celebrated his younger daughter Sophie's graduation from high school by a family dinner to which about thirty guests were invited. Dubinka's family in many respects is an ideal one. A genuine Russian spirit pervades the entire life of this family: a most generous hospitality, and a high degree of cultural attainment. This could be seen not only from the way the guests were entertained, but from the entire setting of the apartment where the family lives.

The parlor was set with beautiful furniture, and the walls were hung with paintings, and portraits of Mozart and other celebrities of the music world. Among them one could also notice an artistically executed portrait of Sophie, the girl whose graduation was being celebrated. In one of the corners one saw a grand piano, in another a radio. A whole case, in a third corner, was filled with violins, and there were many books and music

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on the shelves.

The guests were entertained particularly by Sophie, a very attractive and talented girl, and an accomplished musician. She plays the piano, violin and accordion, and displayed well-developed technique while playing each of these instruments. She intends to continue her musical education at the Chicago Musical College, and there is no doubt but that she will be a first-class pianist after finishing her musical education. One could also note that Miss Dubinka particularly likes Russian music, for most of her music library consists of the works of Russian composers.

Another daughter, Anna, is also a very able and sensible girl who has chosen a business career. Having received proper education, she is employed now in the office of a large business firm.

Looking at these two girls, one is glad that among the Russians of the

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pre-war immigration there are to be found parents who give their children the best education possible, and who keep them off the streets where a tremendous influence is exerted on most of the Russian youth. Ideal parents, of course, bring up ideal children. Confirmation of this old truth is to be found in Dubinka's family..

After a sumptuous meal the guests danced and enjoyed themselves until the early morning hours. They will not soon forget this occasion.

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Rassviet (The Dawn), Jan. 16, 1935.

TALENTED BOY

by

I. Raskatov

From the Russian soil has come every conceivable type of genius. It has produced great poets, writers, composers, painters, singers, and artists honored by almost all the countries in the world. Whether or not Russia is admired, Russian art is valued highly. At this time, however, I do not wish to speak of these geniuses of the past, for they are already well known to the world. I wish to speak here of Russian-Americans. Here in America, among the workers' families of Russian descent, talented children have been born; perhaps they will not receive world renown, nevertheless they are very talented. Whether or not they will rise to the world stage, it is difficult to say. If they do not, it is not their fault; it is rather the fault of the material and environmental conditions which do not permit the parents to develop the talents [of their children].

I have written more than once of the talented Russian children in America,

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especially in Chicago, but many of them still remain unnoticed, unknown to anyone. How many of them remain completely neglected by their parents? Of course, no matter how talented the child is, its talent will remain latent, unless it is developed. Not all parents, of course, are concerned about their children. There are a few Russian parents in America who are willing to sacrifice every ounce of energy to develop the talents of their children. Such parents deprive themselves of every comfort, they sacrifice everything in order to develop the child's natural talents. I shall speak of one such parent in this article--E. Boyko and his ten-year-old son.

The child's talent as a violinist is already conspicuous. Judging by his sense of hearing, his diligence, and the technique he has already acquired, one can prophesy that in due time he will become famous. And if he attains renown, the credit must go to his father, I. E. Boyko. Boyko himself is just a simple laborer. Each dollar he gets is paid for hard work, as is true of every honest worker. No easy money comes to the family. Boyko is a son of a peasant from the province of Voliin. He did not come here from

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a luxurious background, but from a poverty-stricken one, as did all of us. While he was here, he not only had to work hard, but he had to defend American bourgeois democracy, as well.

Upon his return, in sound health, from France, Boyko resumed his hard work. At this time, the Bolsheviks in Russia proclaimed the slogan: "the factories to the workers, land to the peasants". Like most of us, Boyko dreamed of Russia because it finally became his real motherland. He yearned for it, but his dreams did not come true. The situation changed: his joy and delight were cut short. What to do? The years roll by, life moves toward its inevitable end. Boyko married, but Mother Russia still remained his inspiration and dream. He enjoys, as always his native music and song. He is a peasant's son, and it is well known that peasants--those toilers of the field--are naturally endowed with music in their souls, for throughout their lives, they are inextricably bound to nature. And this musical inheritance, Boyko brought over to this country.

Boyko himself, when he was only a boy in his native village, began to reveal

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his love for music, but poverty gave him no chance to study. Even when he came to America, he could not devote himself to his beloved study. His exhaustion from his heavy work, and other unfavorable circumstances, as well as his army service in France, prevented him from following his calling.

But Boyko never entirely gave up his cherished dream. He realized it in his son. For a number of years, he has devoted all of his labor, care and attention to the development of his son, and he does not regret it, for his efforts have already borne abundant fruit. His ten-year-old boy is already a remarkable violinist. He plays not only folk music, but classical compositions of the great composers, as well.

When I heard him play, I was astonished both by his talent and by his vigor. Small Boyko can play for several hours, without interruption, with such devotion and vigor that at times would overtax the strength of a grown-up man. The father of young Boyko values the talents of his son highly,

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and concentrates all his attention upon him. In the beginning, when the boy had just begun to show his musical talent the father took violin lessons, and studied music himself, so that the child should not feel lonesome during his music lesson. At the present time, the father is also a good musician. But when I remarked about this, Boyko, with native humor replied: "No, I shall never be a violinist because I am exhausted by hard work and my fingers are stiff; I just try to imitate my son, and I try to give him more courage."

Later, I was convinced that father Boyko had told me the truth, that he does not aspire to be a musician, and whatever he does, he does only for the sake of his son. His son, to him, is his only dream and hope. The father of the small violinist spends both his spiritual and material resources to pay the music teacher and to buy instruments and music. The father paid three hundred dollars for the boy's newest violin. I congratulate such fathers from the bottom of my heart, and I hope that their children will be healthy, energetic, and successful in their endeavors.

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It would be a great treat to have young Boyko play at the concert to be given by the newspaper Rassviet, on January 27.

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Rassviet (The Dawn), Jan. 5, 1935.

CONFERENCES OF PARENTS AND CHILDREN

In the newspaper Rassviet, there have been published many articles concerning the Russian-American youth. Running like a red thread through these articles has been the thought that in spiritual [intellectual] ways, the youth are leaving the paths of their elders, that they do not join Russian organizations, and that between parents and their children an unbridgeable chasm is being formed. Some parents also point out that some of the youth are influenced by neighborhood gangs, and begin to frequent taverns and become acquainted with the criminal world.

In connection with this situation, the parents appealed to the youth and called upon them to form their own clubs and other organizations; to visit lectures and decent Russian entertainments, but all these appeals were in vain. Only the society Roov, in the eastern states, succeeded in organizing a considerable section of the Russian youth. In the other states, however, nothing has been



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done, or almost nothing. Youth continues to go its own way, and pays no attention to the appeals.

It is obvious that this phenomenon is a disturbing and pathetic one, but it is seen not only among the Russian immigrants, but among the colonists of all other nationalities as well. Even among the native-born Americans, the chasm between parents and children has been widening during recent years.

At present this problem is no less disturbing to the native American than to the immigrant parents. The difference between the attitudes of the immigrant and the native American parents is that the first see the situation and try to correct it by appealing and pleading with the youth, whereas the latter seek to discover the cause of what is taking place.

With this purpose in view, the civic organizations in the United States arranged a series of conferences between the old and young generations. Through the exchange of opinions, some of the main causes of the spiritual rift between



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parents and children are clarified, and the virtues and faults of both generations are revealed. After these conferences, parents and children begin to understand one another better; they gradually find a common language. Consequently, the Russian organizations (in localities where such organizations do not exist, civic-minded individuals) should begin to arrange such conferences. In cities where there are several organizations, joint conferences should be called in order to reveal to the youth not the worst, but the best features [of the parental relationship], not enmity and discord, but friendliness and co-operation.

At these conferences, parents and children should not be embarrassed or afraid of one another. They should state frankly the causes of their friction. Then the children will understand the backwardness of their parents, and the parents will understand the aspirations and ideals of their children.

As a result, both will find ways and means to compromise, and will cease to be strangers to each other in their spiritual life. Then the youth will not loaf

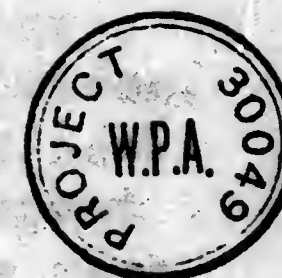


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on streets or ruin their lives in taverns. Young people will begin to unite and organize in order to promote the ideals of their parents.

This is an extremely important and immediate task, and it cannot be postponed for any length of time. The sooner the task is performed, the quicker will parents and children go forward together in social and family life.



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RUSSIAN

Rassviet, Feb. 27, 1931.



A FATHER'S TRAGEDY

Fathers and mothers of my native Russia! Being deeply moved, I appeal to you in this article to pay immediate attention to this tragic question. Those who read these paragraphs should discuss this question with their friends. It is necessary to speak of this everywhere, discuss it and find a way out of this dangerous situation.

One evening, on Jan. 31st, in Chicago, two sons of Russian colonists, F. Tureyko and Goncharevich, stopped a police car with the intention of robbery. The youthful robbers, who are still of school age, made a mistake and were severely punished. Mr. Tureyko's son was killed by a policeman and Mr. Goncharevich's son was seriously wounded.

Since the time when the first Russian schools were founded in Chicago, Mr. F. Tureyko has been a very active worker in the educational field. He spent much time working for the Dostoyevsky Memorial School, and worked also for other schools. He attended many school conventions, participated on many committees, etc., and all this was done by F. Tureyko for the sake of his son, who is now gone, but who has left many bitter memories. Much energy and money was spent in order to make his son an honest man; but all the efforts of the father were



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Rassviet, Feb. 27, 1931.

made in vain. His son chose the wrong road, and that road led young Tureyko toward the grave. This tragedy befell not only the father, but the mother as well. For days and nights, she sat crying, broken-hearted, lamenting the early death of her son.

I chose for my article the title, "A Father's Tragedy", because of the following circumstances. During the last two or three months, F. Tureyko was stricken by many misfortunes. Some time ago he was badly injured by a car. Both of his legs were so badly injured that he was unable to walk for a long time. At the time he was in bed, his son left home, and six or seven weeks later the sick father received the terrible news of his son's death.

Parents should endeavor to persuade the youth to stay at home as much as possible, in order that they may pay less attention to the unedifying influences outside. They should try and find the right kind of friends for them; and take them to scientific and useful lectures, even if they are given in the English language. Lectures are given frequently, usually on Sundays, by cultural, educational societies, gratis, or for a very small admission charge. This will bring you and your children benefit; otherwise such tragedies as have befallen the families of F. Tureyko and Goncharevich will often occur in our Russian families.

J. Raskatov.

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Rassviet, Jan. 13, 1931.

IT IS TIME FOR PARENTS TO TAKE CARE OF THEIR CHILDREN

During depressions the Russian peasants and workers in America became organized and created brotherhoods and various progressive organizations. At the same time they founded Russian schools in order to enable their children to learn the Russian language. It was very difficult to find professional teachers and to defray school expenses.

The majority of Russian workers and peasants up to this time, did not really understand the importance of teaching Russian to their children. Professional teachers are able to show along what lines a child should develop its faculties so as to achieve lifelong happiness. On the other hand, a poorly qualified teacher can spoil the child's mind and morality for his whole life. The reason is that a qualified teacher may be able to suggest to the child a tendency toward higher ideals, enrich its mind with constructive knowledge, and show it possibilities of attaining a higher education. A qualified teacher might be able to ascertain a child's capacities and talent, and show it the right path to follow in its development. At the same time, half-illiterate Bolshevik teachers and politicians can in a short time corrupt and pervert a child's entire life, kill its desire to learn the Russian language and stifle its interest for study. The child, losing this interest, may remain uneducated for the rest of its life.





Rassviet, Jan. 13, 1931.

In America, an illiterate man usually works hard and for his toil gets small pay. Those who have been born in America do not like to work hard, but they like to live in comfort. Young people who adopt such a view of life become entangled in various criminal activities and finally land in jail or a reformatory. Nevertheless, some parents show a very strange attitude toward those who refuse to send their children to Russian schools and do not want to support really qualified and honest teachers. Without any knowledge of the Russian language, a child becomes estranged from its parents. This is especially true in families where parents do not speak English. Very often a ten or thirteen year old child becomes disrespectful toward its parents and even threatens to leave them. Under such circumstances, the parents lose authority over their children and often have to undergo much suffering as a result.

It is necessary to arrange lectures and various meetings pertaining to this matter, and invite competent lecturers who will explain to people how to protect their children from being enticed to lead a life of crime. In the United States there is plenty of literature explaining the necessity of a rational bringing up of children. There are also many magazines for children and parents, published in the English language.

In my opinion, it would be much more profitable for the parents to have compe-



Rassviet, Jan. 13, 1931.

tent and qualified teachers of the Russian language, than to leave their children at the mercy of fate without giving them any education.

T. B. Peshkov.

Rassviet, March 30, 1927.

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Candy, Dimes and Shows.

Among us Russians, there often arises curious discussions about the education of children. This shows acknowledgement of the importance of better education of our children and, of their preparation for life. It cannot be said, that the children of America are deprived of care and attention! Yet, we would like to draw the attention of the public to something, to which we are accustomed and which therefore we do not heed. We are hinting at "dimes, candy, and shows."

There is not one country in the whole world, where candy and shows for children would be in such great demand as they are in America. It would not be hard to imagine a street in any provincial American town without a grocery or bakery. But it would be almost impossible to imagine a street without a candy store with cheap candy for children. Not seldom you can find candy even within the walls of schools.

Most buyers at candy stores are children, and that is, where the dimes of the parents go. This would not be so bad, if we did not know that the excessive

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use of sugar, especially in childhood, tends to develop Scrophulosis, all kinds of inflammation of the eyes, catarrhs and also annemia. And that is not all--. The school children acquire a habit of chewing gum, from which they cannot desist, even during school hours. Being occupied with chewing gum, they certainly cannot concentrate their attention on the subjects taught. Besides candy and dimes, there are all kinds of shows for children, the visiting of which is regarded as something almost obligatory.

It is said, that children must get acquainted with life, but unfortunately life has two sides, and one must know with which side of life he wants the children to get acquainted with, through shows. It is well known that most picture shows are based on sensational episodes of life. The usual attributes of such pictures are:

Love affairs, naked women, crime and activities of detectives. These scenes excite the imagination and, irritate the nervous system. And

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this does not have a beneficial influence on the soul. Our children get acquainted with such sides of life, in the shows. This will corrupt good manners. It does not mean progress, but a way to moral and physical degeneration. In his work on "Psychology", William James says that with most people the accumulation of ideas acquired before twenty-five years of age is their intellectual baggage until the end of their life, if we disregard the sphere of activity that they have chosen as their specialty. One should think about the baggage with which he lets his children out into life. Work is required in order that the character, sympathy and inclinations of the children be directed towards goodness, so that our children, when walking on the path of life, would be strong morally and spiritually, able to meet victoriously the assaults of fate and life.

Russkii Viestnik (Russian Herald), March 4, 1926.

FATHERS AND THEIR CHILDREN

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In some respects they are right.

The Russian parents of many children are illiterate; some of the parents are also "uncultivated." But this is not their fault, they have not been given any education. But the children do not take that into consideration.

In this country children often treat their fathers and mothers scornfully just because these do not speak English. Often the parents have to listen to such reproaches as, "we are ashamed of you." And when the father or the mother of these children try to teach them something, the children sometimes tell them: "How can you teach us when we understand things better than you do?" And sometimes the parents are at a loss when they try to answer the children; they feel as if they, the parents, were guilty.

Sometimes the parents do not understand their children, and the children

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do not understand their parents. And this lack of mutual understanding is the cause of many sad conflicts.

I. Osipik.

I. ATTITUDES

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4. Religious

Customs and Practices

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Rassviet (The Dawn), Mar. 17, 1936.

INVITATION

An invitation is extended to all Russians to visit the prophetic lectures of the Seventh Day Adventists, which are given in Gospel Hall, 2747 Ogden Avenue, in the Douglas Park district. The lectures are given every Sunday, Monday, Wednesday, and Friday at eight o'clock in the evening. On Saturdays there are Bible classes and gospel preaching at three o'clock at Humboldt Park, 2914 West North Avenue.

Admission is free to everybody.

Russkaya Pochta, Dec. 21, 1917.

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THE HOLIDAY OF THE BIRTH OF JESUS

No matter in what condition we are brought up, and what our views and opinions might be, we cannot be silent about the holiday of the birth of one of the greatest of the world's prophets - Jesus.

Nineteen hundred and seventeen years have passed from the day of the birth of this great reformer, philosopher and poet, and when one reviews superficially those nineteen centuries one becomes more and more convinced of the depth, beauty, immortality of the teaching of Him whose birthday is celebrated till now by almost the whole world. Reviewing those nineteen centuries, one can see that we are still standing at the door of that to which Jesus was calling the people all his life. Now still more than before the Caesars, Pharisees and those who convert the temple of God into a house of traffic are ruling. Still more than at that time the powerful of this world are making their neighbors to stray from the right way, shedding their blood in vain and unmercifully ruining their souls and bodies. And yet the principles of the

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teaching which were inculcated by Jesus in his preaching, parables and the example of his personal life are perhaps needed now by us ten times more than before.

Not without cause did one of the greatest geniuses of our century, Leo Tolstoy, devote almost half of his precious lifetime to infusing in the souls and minds of humanity this great teaching, in order to deepen it and to make it understandable to this contemporaries, and, finally, in order to call out those results toward which the fiery genius, Jesus, strived nineteen centuries ago.

Many great and humane teachings had been born during these nineteen centuries, many geniuses had devoted their lives to bringing humanity nearer to a more rational and humane life, but all those teachings and minds were grappling with the same problems, which Jesus was discussing, though in different strain, they were all voicing the same appeal. And therefore for everyone of us, though we hold the most extreme views, the

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day of the birth of that genius should be one of the most significant, which recalls the history of the birth of a new era, new impulses toward a bright future, to a new faith and joyful hope.

Everyone in his own way is celebrating the day of the birth of this great genius. The freethinker on this day is involuntarily thinking about the problems which have been aroused by this genius and struggles more energetically for the realization of these problems. The religious man involuntarily celebrates this day of the birth of godly purity, tenderness and love.

In one thing both agree: meditation on this day arouses in the souls of both joyful hopes for a speedily bright future, one of the first, brilliant heralds of which is Christ. And in impersonation of this, almost all men honor that day, adorning themselves and their homes with holiday dress and ornaments, as if desiring to contemplate more

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vividly the picture of that bright future, to which Jesus Christ was calling them so passionately. Let us, reader, celebrate at least one day.

Through the mourning surrounding us without a glimmer of light, under the call to hatred and enmity, let it at least on one day begin to blaze brightly the flames of our bright hopes for the near future. Let us devote that day to meditation about that teaching which is so shockingly violated now by the powerful of this world.

Let it kindle in us the faith in the powers to fight for the realization of that teaching, and with new strength let us undertake, to remind all the oppressors of the world of the fact that the hopes in us for a different life did not die; a life without enmity and hatred, a life without bloodshed and fratricide.

Mournful, my reader, is our holiday of this year. But truthful and

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immortal is the teaching of Him in whose honor was arranged this holiday. Let us then try hard to approach the days of the realization of this teaching. Let us wish that sooner shall come the holiday of the toilers and the overburdened. Let us wish that sooner shall the world be freed from mourning and fratricidal bloodshed.

**C. Own and
Other National
or Language Groups**

Rassviet (The Dawn), Aug. 10, 1935.

WILL THE RUSSIAN GROUP UNITE?

(Editorial)

In the Russian-American press in general, and in Rassviet in particular, during the last several years there have been frequent discussions of the question of a closer union among the many groups and factions of the Russian people in America. Not long ago, Rassviet published a lengthy editorial concerning the advisability of calling a general all-Russian convention, which could lay the foundation for closer union among Russians in this country.

We must state with regret that all our efforts to arouse public interest in this matter have failed completely. As a national group, we have been standing still, and have been making no progress. It is true that some of our organizations have increased their memberships, but this increase, rather slight, is unimportant when compared with our other problems and with the great many thousands of Russians in America still unattached to any Russian organization.

Rassviet (The Dawn), Aug. 10, 1935.

Some persons in our group explain this grievous condition by the fact that the Russian immigrants in America belong to two separate groups, each of which differs somewhat from the other. There is the old Russian immigration group, dating back to prewar days, and there is the group of those who came to this country in recent years. The psychology of the two groups is different. In our opinion, however, this is not the reason for our slow progress. For, how can be explained the fact that even the old-time Russian immigrants are not united. Almost all Russian organizations in this country are composed of men who belong to the "old guard" class of Russian immigrants, yet there is no unity among them. They are split into many political, social and religious factions and cannot agree on any single question. The overwhelming majority of them is composed of religious people, yet they cannot agree even on matters of religion.

The younger immigration group has the same faults and traits as the older group; It, too, is divided into cliques opposing and fighting each other.

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The lack of unity between themselves among both groups of the Russian immigrants in this country is the real cause of their extremely slow development and actual backwardness in many phases of their group life. The Russian people in America are still far below other national groups in their social, cultural and educational development.

The Russian people in America will become united only when each and every Russian learns to regard the common good as higher than his own political views and other personal considerations. In the first place, the leaders of various Russian organizations should set the good example to the other members of their organizations, and to all the Russian people, by forgetting their differences and their quarrels, and by uniting all their efforts toward one single aim--the unification of all Russian people in America.

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Rassviet (The Dawn), Aug. 10, 1935.

TO THE RUSSIAN YOUTH

(Editorial)

In our previous articles, we have severely criticized the Russian organizations and the Russian colony in Chicago in general, for their failure to provide means and proper facilities for the upbringing and education of Russian-American youth in the Russian culture and in the language of their fathers. We have also admonished the parents for neglecting the Russian national side of the education of their children. We consider it now our duty to speak directly to you Russian young people in America.

Some of you young men and young women of the Russian group in America have already reached the age of maturity. Some of you are still adolescents. Some of you have received a good education in American schools; many of you still continue your education. But only very few of you have had the opportunity to obtain proper Russian education. Yet, you are here to take our places in the

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affairs and in the life of the Russian group in America.

Today, when you are entering the new era of your life, have you considered, even in general outline, the future life of the young Russian-American generation? What are going to be the principal foundations of that life? Have you worked out a plan for your future activities? We, on our part, can offer you the following advice and suggestions, based on our life experience: The public life of the young Russian-American generation should be built exclusively on the foundation of the Russian national spirit, and should be based on Russian organizations in this country. The Russian organizations in this country can survive only as the result of the presence and growth of Russian national consciousness and Russian spirit among the Russian-American young people. An ample proof of the truth of this axiom may be found in the life of other national groups in this country.

The better united, and the more conscious nationally, the people of a given country, the more powerful is the country. Such people may not fear dangers

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from the outside. In our times, no nation in the world except Russia has allowed itself to become a helpless guinea pig for the experiment in internationalism. Therefore, no nation has suffered more than Russia from the results of this experimentation, only because the Russian people have allowed various international adventurers to get hold of the reins of the nation.

For us Russians, the most striking instance of national unity to admire, and the best example to follow, is furnished by our Slav brothers, the Poles and the Czechs. The Poles and the Czechs in this country, because of their national unity and their highly developed national consciousness, have succeeded in winning for themselves a high and responsible place in American public life.

You, young Russian people who now enter the new phase of your lives, will do well to base all your plans for the future on the Russian national cause in this country. We of the older generation will build the Russian schools,

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and you of the younger generation will learn therein the Russian language, Russian literature and Russian art. You yourselves, however, should organize Russian clubs, where you can cultivate and develop the Russian spirit. All young Russian-Americans should remember that wherever they turn, whatever circle or organization they may try to join, everywhere they will be looked upon as strangers. For this reason the young Russian-American people should have their own organizations and their own clubs, and should be inspired by their own Russian cause. Those young Russian men and women who are sons and daughters of members of the Russian Independent Mutual Aid Society may justly be proud of the things planned for them by their fathers. The new buildings of the Independent Society, which are now under construction at Wood Street, when finished, may serve for many years to come as the center for all the activities of the Russian-American Youth belonging to the Society.

In conclusion, we appeal to all Russian-American youth in this country to learn the Russian language, to become imbued with Russian spirit, then get

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together, join the organizations of your fathers, organize your own schools, clubs, dramatic circles, orchestras. You can count on aid and advice from us, the elders.

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THE CAUSES OF OUR BACKWARDNESS

In analyzing the activity of the Russian colony in America one is constrained to admit that its social work is carried on with extreme weakness. The cause of this weakness remains the same--lack of organization among a great majority of its members. It is true that a small minority in the colony joined mutual aid societies; but, in comparison with the total number of Russians residing in the United States and Canada, their membership represents only a small fraction of the colony. Some small part of the Russian colony belongs to church brotherhoods, but its membership is also very insignificant. There are some other Russian organizations in the cities, but their memberships, too, are very small; they carry on their work independently of other organizations. In other words, if we look impartially upon the social activity among Russians, we come to the conclusion that the Russian colony in the United States still slumbers.

It is difficult to establish the reasons for slothfulness and indifference among Russian colonists in America. Many regard unemployment as one of the

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contributing factors. Idleness, they claim, killed every desire to do any social work. Others find the explanation in the fiasco suffered by the Russian Revolution, in which the colony had placed so many hopes. These hopes and expectations have not been justified by the subsequent events. Some other people see in our illiteracy the main cause of our slumber.

Undoubtedly, unemployment has had something to do with the sentiments of the people, and has put them in a difficult situation; however, all people are suffering from unemployment and not the Russians alone. Moreover, one should not think that everything in life is lost irrevocably. Without faith there can be no joy in life. As regards the fiasco which led to the Russian Revolution, only the Russian people [in Russia] suffer from it. The Russian colony in the United States suffers only mentally, not physically. We can help the Russian people there, only by positive action only, by propaganda against the Bolsheviks and not by sorrowing and moaning. People with conviction and fortitude give all their energy in fighting the evil and do not get discouraged, unlike the Russians in America, who shut themselves off from the rest of the world and live like clams within their own shells.

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I E With reference to the backwardness and illiteracy prevailing among the Russian colonists one may speak only with a sense of regret and a feeling of heartache. The core of the matter lies in the old Russian immigrants who have lived in America not less than twenty years. During this period there were opportunities present for them to proceed on the road to knowledge, and to learn a great deal. Despite this, the old Russian colony remained on the same cultural level that it occupied at the time of its coming to this country. Only individual persons attempted to improve themselves culturally, while the preponderant majority remained oblivious to the benefits of education. Thus, illiteracy must be considered as the main cause of our backwardness in organizational work. If the Russian colony were more cultured and more enlightened, its social life would be entirely different from what we observe now. Just look at the manner in which the Russian colony approaches the problem of school education for its children, the questions of the press, books, Russian concerts, and lectures, and at once it becomes obvious that education and cultural development are the last things in which the colony is interested. If the colonists continue to lead that kind of life in the future, they will always remain at the dead center point in so far as social work is

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The worst of all is that attitude of theirs which permits them to think that they know everything, and that there is nothing that they can learn. This very unhealthy state of mind accounts for the fact that people did not go to schools and did not read books. Matters have gone so far that it is impossible to criticize anybody. One can only praise and flatter every giftless, indolent man. As a consequence, our press should continue to subject to severe criticism every unsound opinion or attitude among the Russian colonists. This criticism will help the colony to find a more direct path toward education and culture. There is enough self-praise already. We should frankly and openly regard the truth, then we shall know ourselves and our defects. When we attain that stage we shall become more educated and more active in social affairs.

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ROWDIES MEET

Russian and Ukrainian communists of Chicago held their meeting to commemorate the death of their murdered GPU member, Sergei Kirov. Chairman Kutzko called the meeting to order and proposed that all those present should rise to their feet. The Ukrainian choir sang "The International", the song which drowned the Russian people in blood.

On a table at the front, they set a portrait of Kirov in order to impress somebody. After the singing, the floor was given to one of their itinerant propagandists by the name of Deviatkin, their key speaker. He began his seditious speech thus:

"Comrades! We have not come here to lament Kirov's death. We have gathered here to demonstrate our solidarity against the bourgeoisie. We know that

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Kirov was one of the leaders--a "shock worker" of bolshevism. The world bourgeoisie thought that by hiring an assassin for \$5,000, they would not only kill Kirov, but would disrupt the ranks of the Communist party. They are mistaken, however; the Soviet proletariat follows vigilantly every step of the White Guards and guarantees the safety of the Soviet government. Do you know that had it not been for the Communists, twenty million Americans would never have gotten any relief? Thanks to the Communist party we shall soon have social insurance."

This "windjammer" ascribes to bolsheviks services which they have not rendered and for which they do not deserve any credit. In the speaker's opinion, Kirov's assassination was in reality a bullet directed against the Russian workers. He does not want to say that Kirov's elimination is only the first step toward the liberation of the Russian people from the shackles of the bolshevik bandits.

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This pitiful windbag concluded his speech with an appeal to join the ranks of the party of bolshevik soul-wreckers. On this occasion he was so confused that he even forgot to ~~chastise~~ Rassviet, in spite of the fact that an attack upon the newspaper is the most beloved topic of Bolshevik oratorical virtuosity. Seemingly the assassination of commissars produces fear and a particular [type of] sorrow in the soul of all Bolshevik speakers.

Mr. Kushnir spoke in Ukrainian, after Mr. Deviatkin. He gesticulated constantly and said nothing that made any sense. The Ukrainians themselves have no wish to hear Mr. Kushnir, and, therefore, they do not appear at meetings where he is scheduled to speak.

After the speeches, Mr. Eberhard introduced a resolution which the bolsheviks intended to send to the Kremlin for Mr. Stalin. When Eberhard had finished reading the resolution, someone called for an amendment to the effect that

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if Trotsky, Zinoviev, Kamenev and other counterrevolutionaries had not yet been executed, they should be shot at once.

At the same time a resolution was passed against Rassviet because of the newspaper's attacks upon Bolsheviks. The meeting was concluded by the singing of "The International", with the customary raising of the fists in the Bolshevik salute.

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A MEETING OF THE SLAVS IN CHICAGO

The Slavonic Alliance of America, composed of members of various Slavic groups in Chicago who are citizens of the United States, held its meeting on Thursday May 17, in the Morrison Hotel. The representatives of Polish, Czech, Slovak, Yugoslav, Russian and Ukrainian nationalities participated in the meeting. The purpose of the meeting was to unite all Slavic national groups in Chicago into one whole, for common action in the political, economic and social life of the United States of America.

Mr. S. Ketzlik, secretary of the Alliance for the Chicago area, opened the meeting with a brief speech on the aims and problems of the Alliance. He also mentioned that similar work of uniting the Slavic groups is now going on in other cities of the United States, such as New York, Philadelphia, San Francisco and other centers of large Slavic populations.

Mr. O. Kerner, the chairman of the Alliance, then made a speech in which he

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pointed out the opportunities lying before the ancient Slavic race of contributing much of their national culture to the young American nation. He also advised the Slavic peoples of the State of Illinois to unite and combine their efforts to win a better place for themselves and their children in the economic, social and political life of this great country. He called the attention of those present to the fact that the Slavic peoples living in the State of Illinois have a great numerical power, but need one strong organization if they are to use that power to good advantage, according to the democratic principles of this nation.

The Polish nationality was represented by a group headed by Mr. B. C. Miroslawski, an orator par excellence. His speech, by its profound thought and matchless delivery, made a deep and lasting impression on the assembled representatives of the local Slavic groups. Like Mr. Kerner, Mr. Miroslawski gave a brief historical review of the Slavonic nations of the world, with special reference to their immense cultural achievements and cultural contributions to the common treasury of the entire human race. He urged all

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Slavonic nationalities living in America to form one strong union for the good of the entire Slavic race, saying that here in America there is nothing to divide us or to cause us to hate one another, but everything to unite us for common action in our common interests.

Mr. V. Kishun spoke in the name of the Russian group. He said that Russian people in Chicago only lately have shown some interest in the public and political life of this country, and are very anxious to work together with other Slavic nationalities in this city for the better future of all Slavic peoples in America.

Mr. A. Smuk, who is engaged in organizing politically all the Ukrainian people in Chicago, made a brief talk in behalf of the Ukrainian group. Mr. P. Rozdelski spoke for the Carpatho-Ruthenian branch of the Ukrainians.

Other members of the Alliance, mostly professional men--physicians, lawyers, and journalists of various Slavic nationalities--also made short addresses

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expounding the many benefits to be derived from one strong all-Slavic political organization in Chicago and elsewhere.

When I wrote my article, "Why I am anxious to call Russia a Slavic", I did not think it likely that it would provoke so many objections. One of my critics, John Harbo, writes that "Russia is not Slavic, but the Slavs are there". Now this is, of course, in all probability quite correct. But, because I was not a student of history, I did not "see the point".

All these answers convinced me that I was not alone in seeing that the Russian colony districts are today as much as ever a part of the world. But its shortcomings. This point being at the center of the Russian colony lies in the fact that they cannot bear the weight of the world. They are always being themselves, and are always willing to be led by others. If someone else point out their faults, they immediately show their ingratitude, and even

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WHO IS TO BLAME FOR THE BACKWARDNESS
OF THE RUSSIAN COLONY?

by

I. Kondratieff

When I wrote my article, "Why I Am Ashamed to Call Myself a Russian," I did not think it likely that it would provoke so many objections. One of my critics, Anton Narada, states that "Kondratieff shoots splendidly, but misses his mark". Were this so, my "shots" in all probability would have remained unanswered. But, because there was a whole shower of answers, I must have "hit the mark".

All these answers convince me that I was not mistaken when I said that the Russian colony dislikes the truth, as well as people who dare point out its shortcomings. This peculiarity of the members of our Russian colony lies in the fact that they cannot bear any criticism of themselves. They heap praises upon themselves, and are always waiting to be lauded by others. If someone tries to point out their faults, they immediately show their unfriendliness, and regard

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their critic as an enemy. Whenever they are presented with concrete facts which plainly show their defects, and which they are unable to contradict, they then find a scapegoat upon whom they lay all responsibility for their shortcomings. Under no circumstances are they willing to place the blame upon themselves.

Their psychology is similar to that of the Bolsheviks. When the Bolsheviks fail in anything, they find a scapegoat to take the blame. As a rule, they shift the responsibility for their political and economic blunders to the Russian intelligentsia. As soon as they discover any gap in their "grand" work of construction, they immediately begin to proclaim in one voice, "This is the work of the wreckers, the intellectuals."

Our Russian intellectuals in America have also been made scapegoats by my critics. Not one of them, except F. Chernovetz, gave a proper answer to questions discussed in my article. Not one of them placed even the slightest responsibility for our people's backwardness, in any instance, upon the people themselves. But they all acknowledge the fact that the Russian colony, generally speaking, is little educated and little cultured, and has not accomplished much.

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At the same time, however, they declare in one voice that the blame rests with the intelligentsia, and particularly with me, because I want neither to teach the colony nor to make it cultured.

This one thought is emphasized throughout all their articles. It forms the chief basis of their objections to my own article. If we remove this basic thought from their articles, almost nothing will remain. It is different, however, with the article written by Mr. Chernovetz, who gave careful and serious thought to all questions discussed in my article. He comes to the conclusion that my article contains "many bitter truths and honest reproaches" directed against the Russian colony.

My critics, one and all, for some reason class me with the intelligentsia and even with the aristocrats, subjecting me, as an enemy of the people, to attack's from all sides. One of the writers, one Petroff, for instance, states point-blank: "The Russian colony has little culture and is uneducated, because our Kondratieffs keep all culture and education for themselves under the seven seals, and do not want to give them to the people".

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To the great distress of my critics, I should inform them, if they are interested in my biography, that I do not belong to the intelligentsia and I am not an aristocrat; but, like themselves, I am a former peasant. I cannot understand why they regard me as a member of the intellectual class or as an aristocrat. Is it not because I dared to point out the defects in the Russian colony, rather than exalt it, as it is our custom to do? Or is it, perhaps, because I possess a certain amount of education, and am able to express my thoughts on paper in plain and understandable language? I came to America with just as little education as other old Russian immigrants. But, I had a strong desire to free myself, by all means, from the bondage of illiteracy and lack of culture, and I succeeded in attaining that desire. All Russian immigrants, certainly, could have accomplished the same thing, had they possessed a desire to do so. But they had no such desire; therefore, they were left behind other national groups, which were more willing to learn.

Mr. Kovaleff and Mr. Chernovetz probably think that they are completely disproving my statements and my claims about the Russian colony when they declare that some of the Russian immigrants have improved their education; that they have read many books; that some even have their own five-hundred-dollar

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libraries; and that some have become technicians and specialists of various kinds in American industry. However, they do not disprove my assertion, but confirm it; for I said in my article that those who wanted to improve themselves did so. And if tens, hundreds, or thousands have improved their education, why could not hundreds of thousands of our immigrants do the same; why couldn't the entire Russian colony raise its mental level? They all have had the same opportunity. I worked hard in factories; but I studied nights in an American high school. Within a few years I had finished my high school course, but I was not satisfied; I continued my studies independently. At the same time I was learning the Russian language. During those years there were not many Russian intellectuals in America, but those who were here were always ready and willing to help those who wanted to be helped. Besides that, I devoted all my leisure time to independent studies in the Russian language. I toiled over grammars and other books about the Russian language until I mastered it. But my fellow countrymen with whom I worked laughed at me and called me a fool who wanted to be a scholar. They spent all their time when away from work playing cards or drinking in the saloons and various dens, as one of my critics puts it.

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Now, I ask my critics, who is to blame that only a few have improved their education, while hundreds of thousands have remained on the same level as when they first came to America? Our intellectual class cannot be blamed for it. Our intelligentsia has always been ready to help us; but we disregarded their good intentions, and frequently we even pushed them away from us. It was to somebody's interest to inspire in the uneducated members of our colony enmity toward our intellectual class, and to this day the colony has not been able to free itself from this hostile attitude.

The articles of my critics are filled with the same enmity, though undoubtedly my critics consider themselves outstanding persons among the colony. They constantly scold the intellectuals, and abuse them; at the same time they reproach them for not having educated the colony. One of them writes, for instance, that the intelligentsia brings only harm to the colony. "The Russian colony," he states, "as far back as twenty years ago, was trying to build its own national homes; but the intelligentsia prevented it."

But my critic, to my sorrow, has not specified when and where our present-day

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Russian intellectuals have ruined or prevented such undertakings. If he gives the names of intellectuals to various sharpers and adventurers, he then commits an act of dishonesty, as, in that case, his desire is to set the already hostile, incited, and uneducated masses of Russian immigrants upon them. Our present-day Russian intelligentsia has never ruined or prevented anything that might be good for the colony. The trouble, however, is that the colony did not want to benefit by the help of the intellectual class. The colony listened to different adventurers and charlatans; it turned a deaf ear to the honest advice of the intellectuals, whom it regarded, and still regards, as deadly enemies who wish it not good, but evil.

Another critic writes: "Chaliapin, Maria Kurenko, Rachmaninoff, Rerich [famous Russian artists]--what are they to the Russian colony? Have they ever taken any notice of the colony's existence here? Have they given it all they could? Have they lifted it up to the level of understanding of their art? No!"

That is not true. The teacher should not look for students, but rather the students for a teacher, if they want to learn anything. It would be ridiculous

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if Mr. Chaliapin, when on a concert tour in a certain city, or a Russian professor, filling a lecture engagement, were to take time to search for Russian immigrants in order to impart to them some spiritual treasures. But even that sometimes happens. Russian intellectuals have often been engaged in opening schools for immigrants. In New York there was organized a national Russian college, but not many people cared to benefit by it. Here in Chicago, Mr. Moravsky tried to organize a school for adults, also a correspondence school and a course of instruction in public speaking; only a few enrolled.

And my critics dare assert, after all this, that our intelligentsia is to blame for the backwardness of the Russian colony. Do they want our intellectuals to rope people and drag them to schools and lecture halls? Lectures almost everywhere are free, and how many people attend them? Only a few.

Here is another important fact. About two years ago, a concert of Russian songs by Maria Kurenko, famous Russian songstress, and a Russian composer, Grechaninoff, was held in New York. The concert was a great success. Madame Kurenko then wrote to one of her friends in Chicago, asking him to find out if it would be

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possible to have a similar concert in Chicago, exclusively for the Russian colony. And what happened? The Russian friend of Miss Kurenko called on all Russian societies, with the suggestion that they should arrange such a concert; but none of our Russian organizations accepted the proposition. And my critic still asks if any of our great Russian artists has ever tried to do anything for the colony!

The Russian colony has remained uneducated and uncultured because of its own indolence and its hostile attitude toward the Russian intellectual class. But my critic is right when he says that the most favored leaders and spiritual teachers of the Russian colony were not real Russian intellectuals, but were political adventurers, like Deviatkins and Shklars [local Russian communist leaders]. These "spiritual teachers" were teaching the people not what they should learn, but what they should not learn. Instead of telling the members of the colony that, above all, they should learn grammar and read books of the better Russian and foreign writers, they inspired them with hate, not only for those Russians who could read and write (classifying them as exploiters), but also for literacy itself. They began to educate the members of the colony

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by giving them worthless propaganda pamphlets to read. Thus, having glutted all the "wisdom" of these pamphlets, as one of my critics puts it, the colony imagined it knew all, and was smarter than other national groups in America. This critic also writes, and truly, that the colony knows more about Marx, Lenin, Trotsky, and Liebknecht, than about Tolstoy, Dostoevski, and Solovieff. But this fact also stands out as one cause of the colony's ignorance and backwardness. If it knew less about Lenin and Trotsky, and more about Tolstoy and Dostoevski, and if it knew its own native language better then our colony would be quite different.

These worthless political propaganda pamphlets only disorganized the colony and killed in it all desire for real knowledge. I happen to know persons who consider themselves prominent public workers, dreaming of rebuilding the entire world; but they know nothing about decimal fractions, and can hardly write two words correctly. Why is it so? It is because they regard the arts of reading and writing as bourgeois luxuries.

My critics also declare that it is the fault of the Russian intelligentsia that

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there has been no Russian pavilion at the Chicago World's Fair. That is not true. The intelligentsia alone could not build the pavilion, as this could have been done only by the concerted action of the entire Russian colony. But, even if the intelligentsia had taken the initiative, the colony would have immediately raised the cry: "Ah, the White Guards are beginning to build the pavilion in order to fleece the colony!" It is necessary to be aware of the fact that, no matter what the intelligent Russian class might undertake, the colony always treats it with hostility and suspicion and refuses to support it.

Let us take, for example, the Russian National Mutual Aid Society. Is it the intelligentsia that is to blame for the fact that the Society submitted to communist dictatorship, and at the end was sold out to some international order? No, the colony itself was to blame. All honest Russians, intellectuals and workers, had cautioned members of the Society against the looming danger. But did they listen to these warnings? Did they renounce their Deviatkins and Shklars and join their Russian brothers?

An honest Russian intellectual for the last several years has been talking about

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forming one strong union of the entire Russian colony. And has the colony united? The newspaper Rassviet has appealed to the colony to organize public meetings in protest against the beastly Soviet regime, but has the colony hearkened to the calls? The same Rassviet took up the question of calling an all-Russian convention, but did the colony give its support to this idea? No! I am convinced that there will be no convention, and the readers of this newspaper are only wasting their time and paper in discussing the subject.

Who bears the blame for the fact that the colony, to the present time, does not have its own large newspaper? One part of the Russian colony never reads any newspaper, and another part supports not the Russian press, but foreign papers printed in the Russian language. Is that not strange? Even the church people, members of Russian parishes, are supporting not their own Russian newspapers, but those printed in Russian by various commercial interests, not for the purpose of enlightening the Russian people, but for the purpose of furthering their own financial gain. Is it not a disgrace? I personally know many members of the Russian United Mutual Aid Society, and of the Russian Independent Mutual Aid Society, who never read even their own page in Rassviet, and never show

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any interest in the affairs of their organizations. Is the intelligentsia to blame for that, too? No, my dear critics, the colony itself must bear the blame for all this. But, to our sorrow, it is unwilling to acknowledge its guilt, and shifts it to others. This fact, more than anything else, prevents it from freeing itself from backwardness and ignorance, and from displaying some creative ability.

In conclusion, I want to declare that, in the future, I shall not answer my critics, as they are not interested in establishing the truth of the matter; they become personal, and just want to say a few "strong words" directed at those who dare tell the truth. Under such circumstances, all discussions are fruitless, and it would not pay to waste one's time by continuing this bickering.

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IN DEFENCE OF THE RUSSIAN COLONY

E. Hegel, the noted scientist, in his World Notes said the following:

"Many scientists and other intelligent people express opinions not to satisfy their self-respect but to satisfy the wishes of the higher circles of society."

But I think that the majority of our scientists, judges, and prosecutors who have been passing judgment on our Russian colonies in America have been doing it in good faith, though some of them make mistakes in their judgments. We all make mistakes. And those mistakes are caused by insufficient knowledge of the affairs of the Russian colony in America. It is true that the supposition is widely spread among us that all numbers of the so-called intellectual class are highly educated persons, whereas it is not so. Some of our intelligentsia have only a very superficial knowledge of the life and the affairs of our Russian colonies in America. For instance, the majority of our intellectuals have no knowledge at all of the critical condition through which the Russian colony now is passing. No doubt to such an

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II E 1 intellectual group belongs also our countryman Mr. Kondratiev.

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In the August 5 issue of Rassviet appeared an article written by Mr. Kondratiev, in which he complains to the whole Russian colony that he is ashamed to call himself a Russian. Of course no reasonable man will deny his liberty to do so. Mr. Kondratiev may call himself a Frenchman, an Italian, or whatever he wishes. But it is not enough for Mr. Kondratiev to be ashamed of being a Russian; he has taken a bucketful of mud and poured it out on the heads of the ill-educated sons of peasants, for whom he used to have some sympathy.

Why, then, is Mr. Kondratiev filled with disgust for those poor uneducated peasants' children?

He had believed that these ignorant people would build in America a few national homes, theaters, and colleges. This is what Mr. Kondratiev believed too firmly.

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On the backs of these peasants' children he placed a whole wagon-load of straw, but he would not take any load on his own back. And further, Mr. Kondratiev asks a question:

"What has the Russian colony in America really accomplished?"

Why could not Russians build their national homes and their theaters like other national groups? And here perhaps is the reason. When a Norwegian, a German, or an Italian arrived in America, he considered it his country. But we Russians came to this country only for a short stay, not more than five years. Then the World War broke out, and the Russian revolution came.....And even now, though we live in America, we always think of Russia as our fatherland.

Mr. Kondratiev says that we are as little educated as we were when we came to this country. This may be only partly true.

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Here is an example. On the same page of the same issue of Rassviet on which Mr. Kondratiev's article appears there was an article written by F. Chernovietz under the title "The Painful Truth". In it this undereducated peasant's son dissects to the bone one of the intellectuals, a certain Mr. Alexeyev. And in regard to Mr. Kondratiev's allegation that "these peasants' children do not read anything but small brochures and pamphlets written by Robakin and Linkevitch, let me state with pride that I have completed a reading course in all the natural sciences. Even in Chicago there are more than ten such peasants who possess their own private libraries, valued at more than five hundred dollars each.

Mr. Kondratiev is also wrong in stating that Russians do not attend concerts given by Russian artists. I personally attended the concerts given by Chaliapin, Stanislavsky, Pavlova, and other Russian artists when times were better, and almost always I heard Russian spoken among the audience. To my regret I

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was unable, for various reasons, to hear the concert given Maria

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Kurenko.

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On the table before me lies a book written by a Bolshevik writer, F. Gladrov, entitled Cement. In this book the author depicts the horrible conditions under which Russian peasants now live in Communist Russia. But Mr. Kondratiev not only denies the existence of all this in Russia; he also wants to deprive all Russian immigrants of the name of sons of Russia.

He knows that the Russian colony is far behind other national groups, but instead of helping it to rise, he wants to press it down, so that it may not raise its head again. Instead of showing the way out of the present situation, he calls the Russian immigrants dwarfs, trash, etc. He reproaches these ignorant sons of Russia for not building their own national pavilion at the Chicago Century of Progress Exposition.

But this is an undeserved accusation. Is it possible for Russians to sing and

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dance at the Exposition at the time when their own mother is perishing? Mr. Kondratiev writes that we, the ill-educated peasants, do not experience heartaches in sympathy with our fatherland. But in this he is wrong. Almost every one of us has felt a heartache from the time when we left our country.

Mr. Kondratiev asks further:

"And what do you know about Russian culture, and what have you done to extend the glory and popularity of Russian culture in foreign lands? Do not dare to defile it!"

He likewise blames our colony for not answering the call of the newspaper Rassviet when it asked for aid for the starving masses in Russia. But the whole Russian population of America had answered the call like one man. Hundreds of

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thousands of dollars had been collected to save the people in Russia from starvation. And what happened? A gang of thieves masked as "Friends of the Soviets," headed by Marnens and others, stole the money, and the famished common people of Russia did not receive a single penny. When the scandal was revealed, the thieves escaped to Russia, where they continue to pillage and despoil the Russian peasants.

After that the Russian colonists in America no longer believed even honest men. That is how the ill-educated Russian people lost their faith in all calls for public action. Hence the mutual hostility and lack of co-operation among the Russian colonies in this country.

Now the Russian Ivans and Steves look with disbelief upon all calls for aid and enterprises, fearing that again the beast may emerge and swallow all.

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Rassviet, Jan. 28, 1933.

ALL IS QUIET IN CHICAGO

Every Saturday a page of the Rassviet is devoted to the activities of the Russian Independent Society of Mutual Aid of Chicago. This page usually contains, among other articles, an editorial signed by the editorial group of the society. The editorial whose title appears above is devoted to the struggle between different social groups existing among the Chicago Russians, and it describes very accurately the state of affairs that existed in 1933, and which still remains practically the same at the present time. Therefore, there is given (here) a somewhat lengthy summary of this editorial, sometimes with verbatim quotations. Translator's note.

"Leavitt Street," "Wood Street," and "Division Street," those are the names by which are designated the three chief Russian groups of Chicago. During the last twenty years these groups have been fighting each other. First a fight raged between "Leavitt Street" and "Division Street."

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Then, after 1912, there arose a struggle between "Leavitt Street" and "Wood Street," which still persists.

This continual struggle between the Russian groups has tired out the Russian residents of Chicago. Both geographically and as regards principles, the "Wood Street group" occupies an intermediate position between the two other groups. This may be one of the reasons why it has a much larger membership than the others. On Wood Street is located the center of the largest Russian society of mutual aid in the central states. Its membership in 1933 was about 1,500, while the Leavitt Street organization had 300 members, and the Division Street organization only 60 members. (Note: This group really comprises several organizations of different kinds. D. S.) Though this last group (Note: Consisting of Communists. D. S.) was small, it did its best to disrupt the other groups, but could not achieve (its purpose) and only caused a lot of trouble. Ultimately

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even the members of this leftist group themselves began to doubt whether these destructive activities were really necessary and legitimate. They observed that both their group and the group they were fighting consisted of peasants from White Russia (Byelorussia), who had the same interests and needs, and that fighting and abusing each other could not possibly help them in any way; in fact, it could mean only a harmful waste of energy by both parties. They saw that more mutual understanding and tolerance was all that was wanted in order to enable them to cooperate in many useful undertakings and thus get much better results. (Note: Unfortunately, the leaders of the Communists could never agree with this reasonable standpoint and continued in their efforts to increase the antagonism existing between the three groups. D. S.)

The authors of the editorial express the hope that in spite of that, in the future this deplorable state of affairs, injurious to the interests

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of the Russian colony of Chicago as a whole, would be overcome and that Russians of all the three groups (the Leavitt Street group is the most conservative of the three) would be able to cooperate in such useful undertakings as the foundation of a Russian House of the People, the unification of all Russian schools, the organization of farms and co-operative stores, etc.

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BE VIGILANT

by

M. K. Stotskiy



Where are you who are vigilant, strong, and courageous? Is it possible that you do not exist among a population of a million? Is it true that all of you are as passive, cowardly, heartless and indifferent as are the million? Is it possible that you are so small, crude, self-centered, made up of wrinkled bodies only, without any opinions or thoughts of your own--is it possible that you are rolling on the inclined plane of life from birth to the death, rolling without a murmur or revolt, without vigilance, without the courage to grasp on to something, so that you can stop and check on yourself, so that you can look upon your life, and on the circling universe?

No, it cannot be! We wish to believe that in the mass of indifference, deafness, blindness, and rude egoism, there still are people capable of hearing, and seeing, capable of vigilance, and by their own vigilance,

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without humiliation or insult to personal feeling, capable of enlightening the hearts and thoughts of others with bright and joyful hope. Vigilance is the most priceless treasure of life.

Individual elements, individual organisms, as well as any organized systems, organizations, societies, empires, survive longer than others with the exception only of those which are vigilant, because vigilance is life.

During a shipwreck only those survive who are vigilant. But those who yield to despondency and fear--perish. The vigilant and courageous fugitive traverses the most dreadful mires and rotten swamps. The swamp will slowly suck down into its depths, first to the armpits and then up to the head, those who are weak, sad, and lifeless.

I think it would be proper to draw an analogy with our own organizations. Our organizations have no vigilance, that vitality which strengthens and increases the abilities of the organization. The new organizations are vigilant, active, and growing. But the old ones fall into passivity and are dying.

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Organizations need new streams of people, fresh energy, and force; they require young, healthy, and energetic people. It is possible to attract them only by vigilant effort. The vigilance of any organization is shown in its cultural and educational activities. To attract the others it is necessary to organize debates, lectures, literary and musical affairs, and various entertainments, using even native, amateur talent, but basically, alertness is required.

I have traveled all over the states where there are Russian organizations and have discovered that only those groups which are still active expect to continue to exist.

The vigilance of the organization exists only there where the cold, inanimate nickels of the members are converted into living deeds--by organizing debates, lectures and entertainments. Incidentally all of us are at present stirred by one thought: is it possible that our younger generation will leave us if we are not vigilant? Yes, indeed, they will withdraw from our organization to seek life and satisfaction elsewhere, outside of

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the organization, and if they leave, they will not come back.

And to all those who think of and propose the establishment of some kind of a central organization which will cause only crowding (sic), it would first be necessary, before doing anything else, to strengthen the individual organizations, to create a living vigilance, which will help attract new forces.

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Rassviet (The Dawn), Jan. 26, 1933.

ONLY WE ARE ALLOWED TO READ RASSVIET

January 15, at the quarters above the Obzhorka (Gluttony Inn), the Glavuprav (chief superintendent) and his retinue hypnotized the ignorant workers; the chief superintendent baptised Moroz as a member of the "whites" and a Belogvardeyts (White Guard) became one of the "red".

Two months ago in the Pogrom Miro /the newspaper Novyi Mir (the New World), sarcastically called "The Destruction of the World"/ there was a challenge to the White Guards. Shkliar and Deviatkin begged them to unite into one group. Those "comrades" found out that the people had begun to distrust them and started to leave them after learning of their dirty deals.

Because of this situation, the "comrades" tried to unite with the White Guards, and endeavoured to keep the Russian colony in darkness and ignorance. If the colony was backward, it would be much easier to extract Vodri (sic), quarters and dollars.



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The same adventurers screamed: "Do not read the workers' newspaper Rassviet, only we are allowed to read it, because we must learn. But for you, nihilist worms, knowledge is not necessary."

It is time, comrades, to analyze what these foreign adventurers preach and it is time to drive them out.

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THE MOST IMPORTANT THING WAS KEPT SILENT

In the Pogromnom Mire / The Novyi Mir, called sarcastically The Destruction of the World/ a certain slave of Shkliar criticized me because I disclosed the life of the colonists in Argo.

The correspondent of Rassviet (The Dawn), it seems, does not see the crisis and defends the capitalists. The correspondent wrote that the majority of Russians own their homes. "But who owns these buildings?" asks the Rabkor, Rabochiy Korrespondent (The worker's correspondent). "One or two decent workers, but the rest gain these houses dishonestly--by selling moonshine." How they gain these buildings does not matter, and does not concern me. But you are not pleased with such an answer, then permit me to ask you: On what theory did your Soviet Government open taverns and rob the workers and peasants?



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The communists of Chicago held a benefit performance for Novyi Mir and (extracted coins) raised money from the colonists with the help of moonshine. Are your school entertainments

"dry"? No, everyone knows that. And so, you too are dishonest. What right have you to reproach the others? Furthermore you write that in Argo there are unemployed, and even there they are thrown out on the street.

I agree with you on these facts. I wrote on the basis of information and statements received from residents of Argo. I talked to the residents and all of them told me that everyone was working. True, some of them stated that they are not working full time. In Chicago and other provincial towns conditions are much worse. Concerning the eviction of tenants who do not pay their rent, I want to put to you a question: What do you do with the member who does not pay his membership dues to your organization or the school assessment for the education of his children? You will retain him and wait for a time, and then will say to him: "Go, we do not need such persons, we need dollars."



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What does your party's newspaper do when a subscription has expired? The same thing. In the capitalist's country everything exists on a money basis. One who possesses a dollar is clever.

The pillars of this system are already rotten and are tottering; it would fall quickly if the Soviet Government did not support it. And over there also money talks, and the commissars love it. You wrote that Monrell is with the working class, and that you respect him. The question is: Why did you remove him from your school if he is such a good friend? Indeed, you removed him for the reason which I mentioned before--he filled the children's heads with foolishness.

It is also known to all that the Independents have their own schools; at present you have a teacher who is weak in Russian grammar. Soon you will discharge him too, because already there are complaints from the parents. You do not mention the most important thing, and that is



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that I wrote of what former communists who have visited the Soviet paradise say, and declared that Chicago's Cheka--Chrezvichaynaia Kommissia (The secret police commission) forbids them to tell the truth. Here is what they say: "The present communist domination appears to be greedy, gluttonous, rude, and impudent, and the communists are robbing the peasants. Do not believe any promises of the communists because one cannot wash the communistic red-dog white [similar to: one cannot wash a blackamoor white]. The workers and peasants overthrew the government in 1917, hoping to liberate themselves from the yoke of the landholders, and the Tzar's reign, and to live in freedom, and in the hope that everyone would be fed and clothed. Rivers of blood were spilled for that great dream of humanity."

But you, hangmen, destroyed all of that, and converted the working people of Russia into slaves, and what is more, here you are trying to deceive the workers. But your intrigues are useless; here we enjoy freedom of



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speech, and the press can unmask your vile machinations.

You, the workers of America, you must lead the fight against the hangmen communists, for individual freedom, toward the creation of the true Russian nation. The worker's correspondent of Shkliar is very brave against the unorganized, but against the valiant organized Rassviet, he will be as meek as a lamb.

The Worker's Correspondent



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Rassviet, Jan. 25, 1933.

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THE NEEDS OF THE RUSSIAN COLONY IN CHICAGO

Almost in every number of the Rassviet one can find some article about the lack of unity and cooperation between the various Russian clubs and societies in Chicago, and the harm which this state of affairs causes to the local Russian colony. The author of the article the title of which appears above, points out that the Russian group in Chicago is not as helpless as it may appear, because of its lack of proper organization. There are many able literary men, musicians, artists, lecturers, etc., among the Chicago Russians, and if they would only cooperate, they could achieve great things and help the Russian colony to occupy the place which should properly belong to it among the other foreign groups of Chicago. "But," says Mr. Yerin, "we Russians lack organization. We lack solidarity. We lack mutual good will, we lack national feeling; we do not value properly all the good things that we possess, and this makes us weak, both materially and spiritually. Because of this state

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of things, we are unable to create anything, not even to preserve that which has been created by our ancestors and contemporaries, our great artists and thinkers."

The author mentions the unification which has been achieved to a certain extent between the various Russian "societies for mutual aid," and points out the great advantages that have resulted even from this incomplete unification; and he says that this important work of unification and coordination of activities should be continued and transferred also to the other Russian organizations.

"The more organized we shall be," says the author, "the stronger we shall become, and then the other nationalities will respect us more, and our colony will conquer that place which it should rightfully occupy in the civic and economic life of the nation. Let us imitate the Germans, Poles, Czecho-Slovaks and others. We see what place they have conquered in the municipal and other institutions."

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WHAT IS THE NEED OF OUR RUSSIAN COLONY?

by

I. F. Erin



When you are caught in the whirl of our social life you look with pain in your heart upon the activities of our colony. How tedious, cheerless, desolate, and ugly it is. Our organizations are weak, lifeless, and very poor, spiritually as well as financially. The colony is scattered all over this spacious city. In its spiritual life some sort of emptiness is observed, as though it does not have a spiritual source, which would give it life. But really we are not so helpless. We have many talented and artistic forces, artists and other representatives of art; we have our press. Our Russian art is recognized by all nations to be the best. In the theaters, in the clubs, on the radio, anywhere and everywhere, Russian music is heard, spreading the enchantment of Russian melodies.

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Foreigners, old or young, read Russian literature with profound interest. No matter how the foreigners stand with regard to the political situation in contemporary Russia, to its present administration, they value Russian literature and art and place it on its deserved height, according to due deference.

The present-day Russian immigrants, cast abroad by the present regime, brought with them a great and valuable cultural baggage. Our composers, actors, artists and literati, scattered all over the globe, showed to the world many things from their cultural treasury, of which the world had had no knowledge, or only a very vague idea up to the present time. We can even be proud before other nations, but: "Our country is spacious and abundant, but without order." We Russians are not organized properly. There is no solidarity. There is no mutual sympathy, we do not have patriotic sentiment; we do not place the proper value on our wealth, and without that we are weak spiritually and financially. Without it, not only can we create nothing, we cannot even support properly that which was created by our predecessors and contemporaries, the great

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artists and philosophers.

At the present time, we have begun to talk and write much about the unification of the Russian colony. The tolerant element in the colony realizes that to continue to live in such condition is impossible, because we will continue to remain behind; no one will respect us, because we only talk; we are not active, and our movement to unify the colony is very slow, uncertain, and shows considerable negligence. But this should not be! We need action; fearless, energetic, indicating faith in the knowledge that only by consolidation and organization can our social life strengthen and raise our colony to a height of due respect. Only then will we be strong spiritually and financially, when we are united, and have established large and strong organizations. "In unity there is strength"--says a Russian proverb (sic).

We have had a very good lesson already. Let us take for example the unification of our mutual aid societies. We know what great benefit will be derived from



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such consolidation. It is a great and necessary task, on a high plane, but it is far from finished; it should be continued. In our colony there still are many weak "independent" organizations, which should be amalgamated with larger organizations. The big organizations are: "Russkoe Ob'edinennoe Obshchestvo Vzaimopomoshchi"--ROOV (The Russian Consolidated Mutual Aid Society) and "Russkoe Nezavisimoe Obshchestvo Vzaimopomoshchi"--RNzOV (The Russian Independent Mutual Aid Society), and it is also necessary to consolidate them. The larger our organizations become, the stronger they will be spiritually and financially. There are also in existence many colonists, who at the present time are not members of the organization, or belong to foreign organizations, and whom we must bring into our ranks. The more we organize, the stronger we will be, and then we will be esteemed by the other nations, and our colony will obtain its rights in conformance with the civil and economic life of the country. Let us take as examples the Germans, Poles, Czechoslovakians, and others. We see how they have gained their rights in the City Hall and other institutions.

We, Russians, have many good qualities, but the trouble is that we are too



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obliging towards others, and neglectful of our own interests. We do not pay any attention when others frequently laugh at us, because we are too deeply anxious over the welfare of other nations, and at the same time, we do not take any care of, or create any good for ourselves. We are ready to support various adventurers, but we forget that our own brothers are dying from hunger, that the economy of our country is being destroyed, and also that the morale of the Russian nation is beginning to fall lower and lower.

It is necessary for us Russians to think more about ourselves, to take proper care of our own welfare first, and then to go and aid others, as the other nations do. As far as the welfare of the activity of our colony is concerned, I wish that the initial act of unity may continue, that our social leaders and colonists to whom that work is entrusted, will attend to their commission seriously and respectfully, and bring to fruition, as soon as possible, the great deed of uniting the Russian colony.

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AT THE BOLSHEVIKS' MEETING

Last Sunday, January 15, at the quarters of Obzhorka (Gluttony Inn), a meeting by the managers of the "Federation Schools" was held at which leaders of the bolshevik "Center" promised to show the difference between the "Workers'" (bolsheviki's) and "White Guards'" (independents') schools.

Did they show us the difference?

Let the reader, himself judge. All the bolshevik "leaders" namely: Mornell, Deviatkin, Ebergardt, Seoeff, Klimko and others appeared and spoke.

I am submitting their speeches in the order they were given. First to step out was Mornell, who began to read an item from the newspaper Rassviet, which would tend to show that the White Guards with the aid of the Independents were willing to destroy the bolsheviki's schools. His speech ended with this statement.



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The second to step out was Seoeff, formerly a White Guard officer.

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"Comrades", declared Seoeff, "I am very often denounced because although I was formerly a White Guard officer, I now work together with the bolsheviki. Do not reproach me, you know that I must eat, and since the bolsheviki feed me, naturally, my duty is to defend them. To save our schools, I recommend that we declare a boycott on Rassviet; by so doing, we will doom Rassviet to perdition and it will not bother us any more".

Third to step out was Klimko, the footman of Deviatkin. He roared all over the room: "Comrades, the White Guard Voronko has organized a pogrom at the Douglas Park School; the children of Independents beat up our children (--when?). This, comrades, is a worse form of terror than was that of 1905 in Russia..... This Belogvardeyshchina (White Guard) is worse than any vermin; you can kill vermin, but the cursed White Guard, no matter how often we strike at it, continues to raise its head. I ask you, comrades, to declare a war on the White Guards, and to wipe out those vermin..... forever."

The fourth Oratel (the bawler) [sarcastically used] to step out was Deviatkin.



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III H Raising his hands, as if in prayer to God, he bawled at the top of his
I E lungs: "Comrades, one of our members has been converted into a counterrevolutionist, he is the abominable Joseph Moroz! So far as we are concerned, he is worse than any White Guard. We must nail him to the post of disgrace, because that abominable person knows all of our schemes, he already has written to Rassviet about our business, he intends to write more. I summon you, comrades, to reorganize our organization. To the devil with bolshevism! To hell with communism! Let us be organized into a professional union, then the Independents will take off their hats and salute us. But when the American Government recognizes the bolsheviks, then not one of the White Guards will remain in Chicago."

Deviatkin offers a very good plan; organize under the guise of professional unions! He knows that if America decides to recognize the bolsheviks, then the American Government will know where to deport all of the bolsheviks, because Russia, unrecognized, does not admit any of the deported. And Deviatkin is afraid of being sent to Soviet Russia; he prefers to attain his old



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The professional unions, however, according to Deviatkin's plan, will lead and direct bolshevik propaganda, but in the eyes of American Government they will be classified only as unions, and of course, it is understood that the American Government will not persecute them.

The fifth speaker was Ebergardt, who said that the boycott of Rassviet, as comrade Seoeff proposed, would not help, and that the Independents have the backing and support of the peasants; to crush them it would be necessary to find other means.

In conclusion, Mornell spoke again: "I am against the boycott of Rassviet. I have to buy that newspaper daily, because I am studying. This cursed Be logvardeyshchina (White Guard) has run away from us, and we have no one to teach us. We do not have anyone who is more or less educated."



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Here you are; do you see to what lengths the bolsheviki's demonstration in favor of the Federated Schools, in preference to the Independents, has led them? Insult, calumny, lying, and even personal threats (the incident with Moroz), are used.

The bolsheviks at this meeting certainly proved one thing--that their attack upon the Independents disrupted their own ranks, and that they fight among themselves.

In the meantime the Independents, in spite of the malicious slander of the Mornells and Deviatkins, have gained a good deal in the colony. It is necessary to continue even more energetically the project of organizing the independent youth, and then the Deviatkins and Mornells will return to that place from which they have come.

An invisible hat.



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RUSSIAN

Rassviet (The Dawn), Jan. 21, 1933.

THE DICTIONARY OF THE COMRADES

[From Editorial Page Novosti--The News]



Last Saturday in the dictionary of Novyi Mir (The New World) there appeared another word pertinent to Chicago comrades. It is necessary to welcome such an improvement because it will not be so dull to read Novyi Mir, in which, besides such words as kulak (well-to-do farmer), burjuy (bourgeois), podchalim (plunderer), and belogvardeets (white guard), the word chernosotenets (Black Hundreder) appears.

Knowing the intellectual level of the correspondents of Novyi Mir, we can delight in this word and have to count it as a colossal success for them. The most important thing is that those correspondents select words which are very appropriate to themselves.

We will analyze the word chernosotenets, alias pogromshchik (plunderer).



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III A Chiefly this word means: a person who tries in every way possible,
I E even by the use of physical force to destroy or annihilate any
person who thinks differently.

In the U. S. S. R. any party other than the Communist party is strictly forbidden. Freedom of speech exists only in singing the glorified song to "God" Lenin and his viceroy Stalin. To teach any religion except communism is also strictly forbidden, etc. But what goes on on the other side of the ocean, in Russia, is difficult to prove accurately here. [Therefore] we will describe for instance the activities of the so-called communists in Chicago.

How much work have they done to destroy their adversaries? These chernosotentsi have attacked broad-minded people and several times beat them up. Others were kicked downstairs only because of their convictions. Very often [the communists] entered the meetings of opposition groups and used all sorts

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of force to break up the assembly, and to deny to others the opportunity to speak. They invented any kind of a lie against the people in the other camp, to discredit them before the Russian colony. They are guilty of every kind of vile conduct. All of this only proves that the comrades-communists are the only genuine plunderers, black-guarders, that the nickname chernosotenets becomes them more than it does anyone else.

No, comrades-communists, you are the genuine chernosotentsi, cleverer than Purishkevichs or Krushevans. You even surpass them in the insolence of your unscrupulous principals.

Certainly any art improves gradually, and you, the pupils of the plunderers, stand much higher than your teachers.

You started the fight against Russkoe Nezavisimoe Obshchestvo Vzaimopomoshchi (Russian Independent Mutual Aid Society), Russkoe Ob'edinennoe Obshchestvo

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Vzaimopomoshchi (Russian Consolidated Mutual Aid Society), Russkoe Narodnoe Obshchestvo Vzaimopomoshchi (Russian People's Mutual Aid Society), and other Russian organizations. You succeeded in taking over one of them, and partly destroying another. The RNzOV you "placed under martial law", which profited no one, except that it overburdened the main committee of the RNzOV. But we think that it is much better to fight than to pay tribute to strangers.

We Russians very good-naturedly welcome different strangers. The strangers sometimes feel somewhat awkward about governing us, the Russians. Therefore they invented a slogan: The Russian colony in America is mature and large, but it lacks order.

And so from somewhere appeared Diviatkins, Shkliars and similar adventurers, who are trying to get the last hard-earned penny from our Russian workers under the guise of bringing order to the Russian organizations.



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Russians, we are ashamed that up to the present time we still cannot or do not want to govern our social obligations ourselves.

Let us eliminate those strangers who do not have anything in common with the working people and who never were either laborers or peasants. Unite around the RNzOV--the genuine Russian National Workers Mutual Aid Society in the Central States. This organization is developing and is marching in harmony with the requirements of the contemporary era; its main goal is the social welfare and unification of all the Russians in America. It strives to raise our good Russian name to its proper and deserved height.



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Rassviet (The Dawn), Jan. 21, 1933.

IN UNITY THERE IS POWER
by
M. O-Kiy

Concerning the question, power lies in unity, there has been a lot of discussion in the page Novosti (The News), but it is necessary for us Russians to talk about it even more. We must also write about unity because we are divided into many political groups. Our misfortune lies in the fact that we are naturally egotistical. If the opinion of John or Stephen is not agreeable to Paul, it is because we cannot find a common cause to agree upon together. Frequently, because of a very trivial matter there arise great discord, insults and even quarrels. Everyone tries to prove his correctness, and as a result of his stubbornness and desire to put over his point of view, our society suffers.

The enemies of Russian unity take advantage of this and deepen our dissension even more. They canvass the illiterate colonists from house to house and with various promises instigate the latter against those who strive to accomplish





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something useful and valuable for the Russian colony in America.

Those political provocateurs also instigate the stupid people against the colony's intelligent social workers, making them an enemy of the people.

After hearing these sweet promises, such a colonist comes to a meeting, and, being stupid, openly begins to carry dissension into his own circle, incriminating either the main committee or the intelligent social workers. There are several such examples. Let's take for instance the Russkoe Nezavisimoe Obshchestvo Vzaimopomoshchi (Russian Independent Mutual Aid Society). Of what did they not accuse the main committee of that good organization! Either the chairman of the Rnzov sells the organization to the Democrats, or Michalchik sells the organization to the Republicans. The election has already passed but Rnzov has not sold out, but instead, according to the latest statement, is growing and gaining strength.

Prior to the election, as well as now, the members remained loyal to their organization and worked actively for the benefit of the entire Russian colony.

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III A in America. Hence it is clear that those people are working neither
I E for gold nor for their own profit.

It is hoped that those who accused these honest workers of treachery will give special attention to the above statement. It is time to cease incriminating and accusing one's own neighbor; instead it is time to start together to develop the enlightenment of the Russian colony. Further it will not hurt us to learn from our brothers, the Slavs, who are organized into strong mutual aid societies, and have their own public buildings, and advanced educational institutions. All of these were accomplished through unity and complete harmony. They found a common understanding on which they agreed, and conducted their affairs in an exemplary and the best possible manner.

The writer of these lines was a witness at one of the meetings where there was present one of the ardent defenders of the Soviet Union, who insisted that Politgramota (political grammar) must be introduced into the school program, and demanded a resolution in favor of recognition of the Soviet government. What was the reaction of the assembly to this?



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III A The answer is very simple and clear. However the most interesting
I E factor was that the people who believed in Bolshevism protested
spiritedly against such an introduction stating first:

"Science cannot be either proletarian or bourgeois because, of itself, science is nonpolitical and therefore the youth should not be prejudiced. We must give the children an education, but we leave the selection of a political career up to them, when they mature and are hardened spiritually and physically.

"Our organization is nonpolitical, and cannot accept any political color. Those who want to support the Soviet Union are free to do as they please, but the Mutual Aid Society on the whole is not supposed to do so."

It is clear and understandable that the foundation on which our organization is based is absolutely wholesome, and therefore the results are splendid. And this is also true for us--we must gather around the strong organization of Rnzov, which has a foundation most suitable to the modern era.



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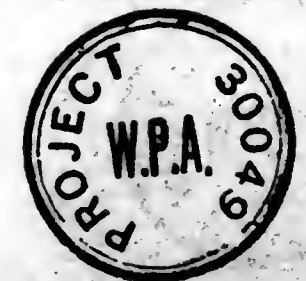
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So, friend colonist, get to work, reunite into one strong Russian organization such as the Rnzov, which recognizes the individual freedom of every person.

In unity there is power.



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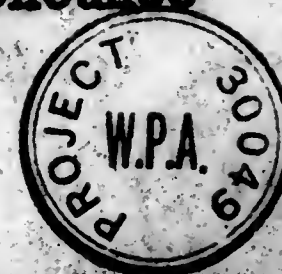
IS IT POSSIBLE TO UNITE WITH THE BOLSHEVIKI?

by

N. Sidorovich

In the Novyi Mir (The New World), the evening before the annual assembly of the first branch of the Rnzov - Russkoe Nezavisimoe Obshchestvo Vzaimopomoshchi (Russian Independent Mutual Aid Society), an article appeared in which the following was stated: "We and you, Independents, are both labor organizations and therefore we must unite for the common cause."

In regards to that article, I want to say a few words. Under no circumstances can there be any thought of uniting the Independents and the Bolsheviki, because the organization of the Independents is composed of free and equal people. Real freedom lies in the fact that the life and conduct of an individual as well as the whole nation is not dictated. Equality is the natural right of the people in order that they may participate in all physical and spiritual blessings and may have complete freedom for the development of their abilities. We renounce



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any form of dictatorship in the transition to a new political regime. The Independents are against the dictatorship of the Bolsheviki over the Russian nation.

Bolshevism, which grew and developed under the difficult conditions of a realistic situation, is the practical theory of socialism. Bolshevism is socialism dressed in a Russian blouse. The main problem of the Bolsheviki consists in enslaving the Russian nation and establishing their dictatorship. It is a necessary weapon to uphold Bolsheviki power. The Bolsheviki do not believe in freedom and equality of the people, they do not permit freedom of speech, press, and organization, regarding them as bourgeois prejudice, and old-fashioned rubbish. In short, there should be no talk of ideal or practical relations between the Independents and the Bolsheviks, and any suggestion in favor of such unity must be rejected.

But there is a skeleton in every family. There are Independents who directly or indirectly talk in favor of common cause with the Bolsheviks. They are the so-called Bolsheviki's fish that are caught but do not bring any benefit to



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anyone.

I openly declare; if you Messrs. Bolsheviks were not a detriment to the progressive movement of mankind, if you really were willing to help the Russian nation, and followed the voice of truth, then your victory would not be delayed. But you still think of how to become majors, municipal counselors, and how to attain power; that attitude should be destroyed. If you had not tried to live selfishly at a time when the poor laborers died from hunger, if you would throw out that dirt called politics, and work together with all the workers, with the Russian nation, then your actions would be worthy and would create something beneficial for yourselves as well. But your present actions only show that you are traitors and enemies of the Russian nation.



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Rassviet (The Dawn), Jan. 9, 1933.

NECESSITY OF JUST SELF-CRITICISM

(With reference to the article by A. G. Alekseev)

by

A. V. Kravchuk

"To know the universe encircling us, it is necessary first to know ourselves," said L. N. Tolstoy, the great writer and philosopher of Russia. A. G. Alekseev, in his article printed in Rassviet, on December 27, correctly stated: "The difficulty does not arise from the fact that we have several organizations instead of one, or because we have five or ten newspapers instead of one. The trouble lies within these organizations which do not have a wholesome social life because they do not fix our attention upon the great questions and problems of the contemporary era; because they do not invite us to participate actively in the workers movements."

Really, the root of the evil is not accounted for by the great number of Russian newspapers or by the existence of several organizations, members of which, at almost every step, are workers. The evil lies within those who are trying

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III A to create so many big organizations or newspapers. But the main root of evil lies in the ignorance of our leaders, and often in their betrayal of the Russian colony.

It is understood that only one who was on an intellectually low level, would be permitted to state in public, at an assembly, such a phrase as: "We do not need Rubakin". For forty-five years N. Rubakin has worked for the enlightenment of the working people. Hundreds of thousands have received their education thanks to the system of N. Rubakin.

The central committee of the organization, ROOV, Russkoe Ob'edinennoe Obshchestvo Vzaimopomoshchi (Russian Consolidated Mutual Aid Society) headed by N. Rubakin, intends to prepare a catalogue to assist self-education among the Russian people in America, but when at the assembly of the ROOV a report was submitted, showing what benefit the catalogue of N. Rubakin on self-enlightenment would bring, one of the delegates arose and asked: "Will we get

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more money from it? Naturally such an expression hurt those persons who participated eagerly and earnestly in cultural and educational activities for the benefit of the colony very deeply, because nobody thought of protesting or objecting to the question. But we have several such examples.

The matter of foremost importance was pushed aside. The cultural and educational work has been crippled. The newspaper Rassviet, as the organ of the cultural and educational organizations, which defends and protests our interests, is read by only a few of all those who claim to be leaders. No projects, even though they may be vitally important, receive mass support, and very often expire.

Therefore we need just self-criticism. But before we start to do anything we must first educate ourselves. We must learn to respect others, to discover sincerity in conversation, in debates, in books. We have considerable time

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for this purpose, and no one will disturb us. Even though our material circumstances are not enviable, still in comparison with other countries, we have every opportunity to begin self-education. For one, the articles of A. G. Alekseev in which he touches many vital questions provocative to all of us, need very serious consideration.

I, myself, do not quite agree with A. G. Alekseev in everything, but I absolutely support his practical opinion and judgment of life, and for this reason, I salute such an honest social worker as A. G. Alekseev.

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Rassviet (The Dawn), Dec. 14, 1932.

THE CARNIVAL OF NATIONS

The Carnival of Nations, sponsored by the Daily News, was held with great success last Saturday at the Chicago Stadium. Fifteen thousand people attended.

Twenty-five different national groups and prominent American artists participated in the Carnival. Among the latter were prima ballerina Ruth Pryor, radio star Jane Froman, B. Bernie, V. Lopez, "Amos and Andy", dancer Vera Mirowa and others. The Scandinavian, Welsh and Ukrainian choirs were the stars of the evening.

There was no Russian group at the Carnival despite the fact that the Daily News had stated the Russian group would appear on the program, and in addition had printed the names of P. Grib, I. Antziferoff and other artists who had promised to appear on the program at the Chicago Stadium..



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There were even pictures of some of the artists, but none of them participated. The Russian colony was represented by Lila Volkov who performed a Russian dance.

It is a shame that the Russian artists, of whom there are so many in Chicago, for some unknown reason did not feel that it was their duty and privilege to introduce Russian art to an audience of fifteen thousand.

This time the Russian colony brought shame upon itself; such behavior makes us look cheap before the other national groups.

If the Russian artists had no intention of participating in the Carnival, they should not have advertised themselves in the newspaper, thus declaring openly that they were not interested in glorifying Russian art.



Rassviet September 10, 1929

Russian Colonist Builds House of Three Stories

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The Russian colonist, Kovaluk, who has a Barber Shop in Chicago, built a three story house which is considered to be worth \$24,000.00. Mr. Kovaluk chose for his residence the suburb Westchester situated between Roosevelt Road and 22nd Street, near the Desplaines River.

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Rassviet, April 29, 1929.

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THE AWAKENING OF THE COLONY

The Russian-American colony shows now a great revival of activities. The Russian colonists seem to be tired of fruitless political debates. They realize now that the political questions are questions of secondary importance. The colonists, therefore, are now concentrating on creating powerful economic and cultural organizations, and such organizations are being created now.

For instance, not so long ago there arose the Russian Consolidated Mutual Aid Society of America. This powerful organization arose as an amalgamation of organizations, which were separate but of a similar character. The Pittsburg Russian Mutual Aid Society is also unifying a considerable part of the Russian colony.

The Chicago Independent Society consists of nearly 2,000 members. It is quite possible that all these organizations, which have one aim, will

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unite in the near future, because the tendency to amalgamation is manifested now among R. C. M. A. S. and C. I. S. This tendency is strong only in the Pittsburg society, because this society, being built by Communists, puts politics above culture and economics. In many towns there have been built many people's houses. In these houses a cultural enlightening work is going on as far as possible. Though many Russian organizations are of a purely economic character, they pay much attention also to cultural work, and this fact should be considered as a very consolatory one. In large and small towns there are children's schools. The existence of these schools is evidence of the fact that the Russian colony values Russian culture and Russian language, and (that it) connects as much as possible its children spiritually with that great culture. Not long ago there was created a Russian opera in New York; also, in Detroit there will probably be arranged a theater. In our colony there are many cultural powers. These powers could enrich the

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spiritual life of the colony. All that is necessary is the existence of a spiritual bond between the cultural workers and organizations. All these creative endeavors do not appeal to leaders who for their own benefit, or the benefit of their party, ignore the interests of the society. But one must hope that these leaders will not be able to carry destruction into the life of the colony. Sooner or later the colony will become stronger and free itself from all her sicknesses. And the colony will without doubt get stronger, because it has understood the importance of uniting on the basis of culture and economics.

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Rassviet July 3, 1928

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FROM THE MEETING OF THE AMERICAN MEDICAL ASSOCIATION

The impression of the newcomers to America is that here the dollar is dominant and that nothing else matters. But if one would have attended the meeting of the American Medical Association, this impression would have disappeared, says Dr. Nedselnitzky. Listening to the reports of hundreds of disinterested workers, scattered all over the United States, one easily changes his mind about the country of the dollars and plainly sees the striving toward pure science and the sincere eagerness to serve suffering humanity. Seventy-five hundred physicians were gathered at the meeting. The meeting was opened with a speech of the president, Dr. Thayer. During his speech Dr. Thayer pointed out, that during the last twenty years many fundamental reforms of the Medical Schools have put America in the 2nd place among the nations in respect of medical training. After the general meeting, which took place in the auditorium, one of the best American buildings. 15 sections of medical science were organized. Many reports, discussions after each report, exchange of opinions were going on during three days. The physicians discussed annemia, the cure of which is helped

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by using liver for food; the cure of cancer with radium; infantile paralysis and its cure by a special serum. If used in time out of 100 sick children only 19 would probably have shown bad results. Many other sicknesses were discussed. Dr. Nedselnitzky pointed out, that apart from a wealth of purely special information many of the discussions were devoted to subjects very important and interesting from the standpoint of the general public.

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Rassviet, Feb. 3, 1928.

THE BOLSHEVIKI AND THE TROITSKY CATHEDRAL

By I. Khrustalev

On January 30, 1928, one of my friends handed me a pink program with the following showy headline, "See Russia in Chicago." It contained information about an excursion organized by a certain Mr. Jenkins with the purpose of showing the "Russian Chicago" to the Americans. The excursion was to take place on Saturday, Jan. 28, 1928. The program and a large poster indicated two places where those wishing to participate in the excursion had to assemble: The University of Chicago, and Evanston. Next there follows the enumeration of the various items of the program. At 2:30, at the Chicago Commons, Mr. Karl Borders will answer all questions concerning what the Communists are doing in Russia. It is explained who Mr. Borders is. He is at present the assistant manager of the community house called Chicago Commons. Quite recently Mr. Borders has returned from Soviet Russia, where he was working

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during two years in a Russian village, being the manager of the local kultprosviet (cultural and educational committee) of the Fund for the Recovery of Russia.

At 2:30 P. M. there was to be read at the same place a paper, "The Progress and Present State of the Dictatorship of the Proletariat in Respect to Communism," by Professor P. Douglas. "Professor" Douglas, as is well known, traveled last year with a self-appointed American delegation with the aim of acquainting this delegation with the U. S. S. R. He is a Bolshevik par excellence, not differing in this respect from the many other noted foreigners who, after passing "a week less one year" (Note: Russian expression meaning a ridiculously short time. D. S.) in Russia, become enthusiastic admirers of the Soviet system for the Russian peasant.

The third number on the program was a visit (at 4 P. M.) to the headquarters of the American Communist party. These headquarters proved to be situated at the very center of the Russian colony on Division

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street, somewhere between the Russian Cathedral and the Russian Cooperative Restaurant. Here a certain Mr. Max Bedacht, who was one of the orators at the Ashland Auditorium at a meeting called for the commemoration of Lenin, spoke on the theme, "What is the Communists' Creed and What do they Want to Attain in Russia?" Comrade Bedacht is the manager of the cultural and educational committee of the 8th district of the American Communist party. The program kindly informs its readers that in the same house where the Communist headquarters are located there is also to be found a radical bookstore, where everybody can acquire all the Communist literature he wants.

At 5 P. M. -- A dinner at the Russian Cooperative Restaurant (managed by the Bolsheviki). The menu is a special one: Borshch (Russian beet soup), stuffed cabbage, tea, and a Russian dessert, all that for 60 cents. All orders to be given by telephone to the above mentioned Mr. Jenkins.

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At 6 P. M. -- Visit to the Svyato-Troitsky Cathedral, 1121 N. Leavitt Street. Dr. M. Spinka, who is lecturing on the history of the Russian Church at the Chicago Theological Seminary, will give a lecture, "The Russian Orthodox Church." Deacon Ludogovsky will explain to the excursionists the ritual of the Russian Orthodox Church, which they will witness.

At 7 P. M. -- Service at the Cathedral. The officiating priest will be Archbishop Theophil Pashkovsky.

At 8 P. M. -- Russian festivity in the Russian Workmen's House, 1902 W. Division street. A Russian theatrical performance is announced, Russian balalaika orchestra, Russian chorus, Russian dances. Everything in the Russian spirit. After the program everybody present will have an opportunity to become acquainted with our Russian neighbors.

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The party breaks up at 10:30 P. M. The charge for the whole program is 50 cents (the food and the transportation are not included).

I shall not expatiate on this excursion - organized, of course, by the Bolsheviki. Neither shall I discuss the personalities of Messrs. Borders, Douglas, Bedacht, etc., all pupils and hangers-on of the Bolshevist school. I want only to draw the attention of the reading and thinking part of the Russian colony to the fact that members of the clergy of the Holy Trinity Cathedral have found it possible to participate in this purely Bolshevist undertaking. How can such incongruous things be reconciled? How can it be explained that the Russian Orthodox Church, so venerated by the Russian colony - a church whose attitude towards the murderous fanatics who subjugated great Russia has always been an uncompromising one -- that the clergy of our Chicago Cathedral, with Bishop Theophil at their head, have been induced to participate in this purely Bolshevist excursion? That next to the names of Comrade

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Rassviet, Feb. 3, 1928.

Bedacht and others of his ilk, next to the so-called Workman's House (known in the Russian colony rather as the 'House of Chekists') we find the name of the Russian Orthodox Cathedral? And you should pay attention to the fact that of all the numbers on the program, only one - the visit to the Troitsky Cathedral - is encircled by a black frame, evidently in order to serve as a bait, being one of the most interesting items. This illustrates the methods used by the Bolshevik agitators; here, in Chicago, they are using even the holy church for the furthering of their immoral and anti-social aims.

In adulatory, insincere terms, the Communists who started this undertaking describe how "in this delightful service (in the cathedral) we shall experience a holy rapture when contemplating the marvelous, beautiful images of the saints, illumined by the glittering lights of hundreds of tallow-candles. How wonderful are the grand iconostases (Note: A partition adorned with pictures of saints, archangels, etc., dividing the place where the altar stands from the rest of the church.

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D. S.), the altar, etc. We shall witness the very same church service which was enacted in thousands of villages on the vast plains of Russia in ancient times, and is still being enacted at present.."

The Bolsheviki see in the Orthodox Church their chief enemy: they destroy and split up by all possible means this very church there, on the plains of Russia. Yet, the Bolshevik organizers of this excursion, because they have to do with cultured Americans, not only promote the visiting of a Russian church, but invite the excursionists to attend a church service.

One hundred and seventeen orthodox bishops (recognizing the authority of the patriarch Tikhon) have been exiled. Scores of thousands of priests and laymen have been shot, or exiled, or jailed by the Cheka. Who does not know all that? And, just in order to show to everybody that all these facts are garbled "by the accursed bourgeois press," the local henchmen of the Bolsheviki conduct the excursionists to an evening service at the Chicago Russian Cathedral: and attending

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this service does not prevent them to go immediately after that to a Bolshevist den, I mean the Workman's House.

One would like to believe that the clergy of the Cathedral of the Holy Trinity had no knowledge whatever as to who are the real inspirers of this Jesuitical program of an excursion to the Russian colony of Chicago. Let us hope that the priests of the cathedral will be more careful in the future and will not allow the name of the cathedral to figure on programs of such equivocal character.

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Rassviet, Jan. 6, 1928.

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THE WEAK SPOTS OF OUR COLONY (Editorial)

As was correctly noted in one of the Chicago articles, writes the author of this editorial, we are great egoists. Egoism creates intolerance and disdain for the convictions of others. A typical egoist - and there are many in our colony - is deeply convinced that only his view and understanding of some question or other is correct, and (that) other people's opinions and views are wrong and not worthy of any attention. It is no wonder if people like Milikov, Chernov, Kerensky, Stalin, Trotzky, and other professional politicians are fighting each other, but what good reasons have the Russians in Chicago to quarrel continually with each other? Probably not less than 99% of our colony are proletarians. They often work in the same factories, the same hours, and slave for the same capitalist, and in spite of all, these people in many cases are spending their energy and strength in fighting each other. There are more than 20,000 refugees from Constantinople, mostly cultured people. But even among the more educated part of the Russian colony one does not find any peace and harmony. Such an intolerant attitude

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leads only to a senseless waste of our spiritual powers, time and means. Instead of building and creating with united efforts, we prefer to act single-handed.

The editorial ends with the following words: "When shall we get wise and understand that our internal strife in the colony and this inhuman intolerance dooms our community to fruitless work?"

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Rassviet, Dec. 28, 1927.

THE GATHERING OF THE RUSSIAN COLONY

(Editorial)

(This editorial contains a pathetic appeal for the unification of the Russian colony in Chicago. It characterizes the state of this colony so vividly that I decided to give an almost complete translation of it. D. S.)

The Russian colony in Chicago still presents a sad spectacle. An unprejudiced observer notices immediately that it has not yet freed itself from the pernicious and destructive influence of various partisan currents and groupings which strive to keep this colony in a state of enmity, mutual hatred, intolerance - we might say, in a state of spiritual civil war.... We are still fighting each other, or, like

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Don Quixote, we are fighting imaginary enemies and do not notice our real enemy, nor do we heed the real danger.

This element of animosity does not only appear in the relations between the various parties and currents of thought; it also gets hold of individuals who hold the same political opinions.

The Russian bishops are enemies of each other, and their example is followed by the parishioners. There is no peace and friendly cooperation neither among the monarchists nor among the Bolsheviki, Socialists and anarchists, nor among any other Russian organization or group.

We Russians seem to be somehow moving farther and farther away from each other; we are more and more scattered, as if we were obsessed by some evil demons who want to drive us over a precipice where we would perish.

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Our colonial civil war brings with it very sad results. Our Russian colony is being blown into atoms, and these atoms are getting absorbed by the American element. Even in such large centers as Chicago and New York, where there are many Russians, they are too much absorbed in party quarrels and controversies; and because of that we have not been able to create any large organization even on such a neutral ground as mutual aid. We have not succeeded in using this form of unification for the gathering and preservation of the Russian colony.

Such comparatively small nationalities as the Lithuanians, the Ukrainians, the Czechs, the Finns, the Poles, the Jews, etc., have mutual aid societies with many thousands of members; some of these societies have a capital of several million dollars. (For instance, the Ukrainian Society Svoboda, the Galician Society in Scranton, Pa.; the Polish Zgoda, etc.)

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Many of these societies have built enormous people's palaces with libraries, offices, gymnasiums, and schools, thus making such institutions to be real centers of education where the young generation is being firmly linked to the culture of the old country.

And thus the young generations of the above mentioned nationalities do not get out of touch with the life of the respective foreign groups and with the traditions of their fathers. The young people are proud of the social successes achieved by their parents and do not look down on them with a feeling of superiority as this happens among some of the Russian young people who have been brought up entirely along American lines. Such children of Russian parents regard anything foreign as inferior, not excepting even their own parents.

The Russian colony must not lag behind the other nationalities. What the Poles, Ukrainians, Czechs, etc., have been able to create in America can be done by us Russians just as well. We must not be like

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dust under the feet of the Americans or like a kind of manure for the triumphant growth of their civilization.

We must gather together the scattered Russian colony and unify it in mutual aid societies.

The already existing organizations of this type should manifest more energy and persistency in attracting into their ranks new members.

The larger amalgamations of such societies in New York, Chicago, and other cities, should make it their aim to create branches in those cities where there are no such organizations at present.

And, most important of all, we should concentrate all our efforts in quelling these continual dissensions which are tearing to pieces our Russian colony.

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It is impossible, of course, to establish among all of us a complete consensus of opinions, and we think that such a uniformity would even be harmful; but we could and should be tolerant towards opinions and convictions which contradict our own views.

Even if such opinions are erroneous and unacceptable to us, we should tolerate them. For a true libertarian cannot but grant to every man the right to hold even erroneous views.

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Rassviet, Sept. 30, 1927.

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A STUDENTS' STRIKE

(Editorial about race and national questions in the United States)

The writing of this editorial was occasioned by a students' strike at the Emerson High School in Gary, Ind., where fourteen hundred students struck, demanding that twenty-four colored students should be dismissed from the school. In the beginning, the administration of the school did not pay much attention to this demand and refused to comply with it. But it was found out later that the parents of the striking students were those who really inspired the strike; the initiative came from them, not from the students themselves. The parents have been inciting their sons, tried to persuade the school administration to expel the colored students and have even gone so far as to write threatening letters to the parents of the latter. The administration was intimidated by such a belligerent attitude of the parents and seemed to be willing to make at least some concessions to them, such as keeping the colored students segregated from the others in the class- and dining-rooms. The school administration was alarmed, thinking that if the demands of the students

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and parents would not be complied with this may lead to riots.

The editors remind the readers that soon the citizens of the United States will celebrate the 119th anniversary of the birth of Abraham Lincoln. This anniversary will be celebrated also in Gary, and the same officials and prominent citizens of this town who will praise in their speeches the great things done by Abraham Lincoln, the liberator of the Negro slaves, will think in their hearts about the best way of depriving the descendants of these slaves of the right to be taught in schools that were open to all other children born in the United States.

"But," says the editor, "this is not all. If the so-called one-hundred-per-cent patriots have their way in this case, they may soon try to expel out of the American schools all 'foreigners,' such as Germans, Russians, Poles, etc. Fortunately, not in all states the notorious

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K. K. K. is as powerful as in the state of Indiana."

In their protest against the presence of colored students in the Emerson High School, the parents mentioned that this presence "offended their religious feelings." "It is hard to understand," says the editor, "how the presence of Christian colored people can offend the religious feelings of other Christians. The one-hundred-per-cent patriots resent that radicalism which is spreading among the colored people. But this is only the natural result of the intolerant attitude which such 'patriots' have towards the Negro race. The racial problem will never be solved in the United States as long as such an unfair attitude is fostered by fanatical organizations such as the K. K. K."

Rassviet, Feb. 1, 1927.

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FAR FROM THE NATIVE COUNTRY

On the pages of the foreign press there are sometimes articles about the life of the Russian colonists in America. These correspondents describe the life of the so-called new colony. The old colony has already outlived that which the new colony is now going through. The ties that bound the old colony to the past have grown weak. The new colony, which as to the social status of its members and their way of thinking is very different from the old colony, is still living with the past.

Here, for instance, is a letter from San Francisco, which was published in a paper in Harbin. The author, a woman, writes about the number of Russians living in San Francisco, their professions, earnings, etc.; then she says, "Everybody here is living for himself and thinks about the dollar. Every human being is relying on his pocketbook and has no need for friendship. It seems to be quite natural to the Americans, but not so for the Russians."

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"The life of the Americans is simple," says the author, "they finish their studies in schools and colleges and then they work in banks, offices, play tennis, golf and ride in automobiles. But we Russians cannot be satisfied with such a life, because a life like this gives nothing to the soul."

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Russian Daily Herald and Rassviet, May 28, 1926.

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NATIONALISM

The author of this article, Mr. B. Gerschenfeld, gives a very one-sided view of nationalism, not discriminating between true and legitimate nationalism, recognizing the individual characteristics and missions of each nationality, and false nationalism characterized by an unfair and haughty attitude towards all nationalities except one's own. He defines nationalism as essentially a form of 'group selfishness.' He concludes his article with the following words:

"Thus nationalism, like patriotism, is a fanatical way of thinking and only religiously-minded people can believe in its capacity to endure. And if essentially it is not an obstacle to the progress of human society, it anyway does not further that progress. Therefore we must relegate nationalism to the category of already outlived ideas. For humanity at large nationalism is no more than a dead letter."

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Russian Daily Herald and Rassviet, May 27, 1926.

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HARMFUL ENMITY

The author of this article, Dmitri Nyeghin, points out the existence of much fanatical intolerance among the Russians in Chicago, which is often manifested when various questions are discussed at meetings of different societies. Religiously-minded people attack those inimical to religion or holding religious views differing from their own; atheists fiercely attack all religious views; Communists attack all those holding non-Communist views, etc. The author of the article points out how harmful such an attitude is to the interests of the Russian colony, and says that the numerous meetings of the various branches of the Independent Society for Mutual Aid should be a school where people holding various political and religious views should learn how to talk to each other in a friendly, courteous way, trying to understand each other better than before. He appeals to all Russians in

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Chicago to unite around this non-partisan society and the Chicago Russian Daily Herald and Rassviet, and to work harmoniously for the common welfare of the Russian colony, forgetting often superficial differences and remembering the important fact that in spite of these differences they are all children of poor, struggling Russia, and as such should help each other in all useful undertakings as good friends and brothers.

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Russkii Viestnik (Russian Herald), May 5, 1926.

TO THE RUSSIAN IMMIGRANTS

Dear countrymen!

We, Russian immigrants, peasants and workmen, have been cast by fate into this country while seeking a better lot. We were all forced by some cause to abandon against our will all that was dear to us.

There are many of us here, and a good many have got used to the conditions prevailing in this country, have raised families, have even acquired homes of our own.

It is not an easy thing to acquire a home; in order to build or buy a house and all the things necessary for a household one must have money, sometimes a considerable sum of money. But we, Russian immigrants, imitating the example set by other nationalities, have organized a Russian National Building



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and Loan Association which helps you to become owners of houses, so that you would not need to move from apartment to apartment, but could live in your own house, not depending on anybody else.

Our Association was founded only recently, namely in November 1924. But it has succeeded in doing already a lot of work in such a short period of time.

It has already loaned \$44,000 on first mortgages, and the cash in treasury is \$3,700.

Some of the readers may think that this last figure is not a very imposing one; but consider this figure carefully, and you will surely say that much has been done by our Association; and what has been done has done much good.

Our Association numbers at present 167 members. Persons of both sexes are eligible to membership. It depends on you what sum of money you want to



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save - \$100, \$500 or \$1,000.

Members who want to save \$100 pay 25 cts. a week for six years. Those who want to save \$500 pay \$2.50 a week for three years. Those who want to save \$1,000 pay \$2.50 for six years.

So then, dear countrymen, we invite you to join the Russian National Building and Loan Association and to save by this means the sum of money which suits you.

If you are a member of our Association, and if you need some money in order to buy a house or a parcel of land, you get the sum required right away and have not to pay any high interest.

We know that some of the immigrants will want to know who are our members.

We are glad to have to answer that question. Our members are men who are



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employed in factories and works, or, to put it simply, workmen. Workmen who have come to this city from obscure villages of the former tsarist Russia.

None of our members belong to the intellectuals, though the latter should participate energetically in any work done for the purpose of raising the cultural level of the Russian colony.

Our secretary is a workman, and he is bonded, and all the members of the Board of Directors are workmen. We hold our meeting every Thursday at the People's School, 917 N. Wood street, at 7 P.M.

So then, Russian citizens and comrades, we invite you to join the Russian National Building and Loan Association, where you can borrow the money needed for buying houses or parcels on the easiest terms, without paying a high interest.



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For information apply on any Thursday, at the above mentioned address, to the Secretary of the Association, N. Shlapo.

The 11th series is open at present.

Officers and Directors: Iv. Kulik, F. Ustich, N. Shlapo, Iv. Maksimuk, W. Sabinsky, F. Tanchik, G. Zvenchrek, K. Lis, P. Gulko, Sleznik, Martisuk.



Russkii Viestnik (Russian Herald), Apr. 7, 1926. WPA (ILL.) PROJ. 30275

RUSSIA AND AMERICA

(Editorial)

In the olden times people in Russia would speak of America in a somewhat disparaging way.

"The land of buying and selling! A soulless country! The land of machines and dollars!"--such characterizations of America could be heard very often in the olden times.

Comparatively little was written about the ideals of this "soulless country", about its political structure, its fabulously swift progress.

In the years subsequent to the war the attitude of Russians towards America was very considerably changed.

Many Russian scientists, writers and prominent journalists began to talk and write a great deal about America.

And their appreciations of this country were more in harmony with the truth. Behind the seeming soullessness a soul was discovered. People would speak

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with enthusiasm about the Americans' business ability, American political institutions and principles, and the fabulous development of American technique.

This change of attitude was greatly enhanced by the following circumstance: while at that time our old Europe had become stagnant in all respects, in America a continual progress could be observed both in technique and in the realm of spiritual achievement.

In connection with all this many prominent Russian scientists and writers foretell an alliance of the two great countries: the United States and Russia.

As to that a very striking statement has been made by the writer Gusev Orenburgsky who is now in Chicago. His article, entitled "Russia and America", has appeared on the pages of the almanac Vremennik.

Mr. Gusev Orenburgsky discusses in this article the problems of the Russian immigrants in America. Then, taking up the subject of America, he says what follows:

"But American society must also help its guests--the Russian workmen. Because

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in the nearest future there will arise a natural alliance--that of Russia and America. For a long time already it seemed as if hands belonging to brothers have been stretched towards each other across the Bering straits. Soon these hands will clasp each other firmly. This will be achieved by the building of a railroad bridge of which the project has been worked out already a long time ago. These hands will be clasped in token of a perpetual and fruitful friendship; and the light kindled by this friendship will attract also all the rest of the world which has gone astray. The two countries--Russia and America--are sisters. They are the two greatest powers of the world, with totally different cultures which seem to complement each other in principle. The greatest, the most fabulous material technique--such is the culture of America. The greatest achievements and victories in the realm of spirit--such is the culture of Russia. Both countries need each other; and, foreseeing in the future a natural alliance with the purpose of exchanging the gifts of their cultures, these two countries should begin to cooperate with each other in a friendly way. From this standpoint we, Russians, are friends of America who have come from a great country; the two countries are sisters and allies. And therefore American society, in the person of its organizations should come to the rescue of Russian immigrants and refugees. It should help them not only by giving them

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the possibility of devoting their forces to the common work, of living and grappling with life in their own way, but also by assisting them in all possible ways to learn all the details of some special work, and also by giving them the opportunity of developing their capacities to the utmost."

This is the way of thinking of many prominent Russians at the present time. In Russia they are eagerly expecting now the restoration of friendly relations with America.

The day when the two greatest republics of the world, Russia and the United States, will be united for a perpetual and fruitful friendship will be a bright holiday for Russia and all Russian citizens.

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THE NEW COURSE

The Russian colony in America has considerably changed the character of its aspirations. Many persons have acquired a new idea, new aspirations; many have even begun to reason in a new way. This applies even to former staunch idealists who used to have a firm faith in the inevitability and the nearness of important political and economic reforms and who were eager to fight against the "old world," "where famine, poverty and suffering dwell," and for a new world - blooming, fragrant, where the great ideas of truth, love, equality and fraternity would shine, where there would be no room for the enslavement and oppression of one man by another man. Where there would be no shooting or hanging of political adversaries. Where not only would the life of men be changed and the waters of life would flow into a new bed - flow quietly and freely - but where it would seem that even the sun is shining with a renewed vigor, the air is richer in moisture, water flows swifter and nature itself

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serves man, and only man. This new world would not be confined in narrow limits; there should be enough room in it for a mighty human soul. In this new world all that lives would sing and rejoice - sing a new, great paeon to fraternity and love.

The dreams of such a world were haunting the minds of many Russian immigrants; they were living on such dreams and were getting their inspiration from them.

This faith in the rise of a new world in Russia and in other countries inspired the people with courage and bright dreams about the future.

But what do we see? Some time elapsed, and this spirit of buoyant enthusiasm was gone. The beautiful dreams had petered out Matter of fact work-days had set in.

Now most Russian immigrants have begun to harbor quite different ideas. Many of them, having viewed the sad material conditions in

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which they were living, began to do some hard thinking. How many years they have been living only on dreams and have not given a thought to their personal lives, never having viewed distinctly the inmost depths of real life. And more than ten years had vanished having been spent to no purpose. These years had gone speedily and cannot be returned. And the flight of the years overwhelms man. Man begins to feel the approach of old age, an oppressive weariness invades his soul. And if a man, while he was still young, did not consider the problem of establishing his personal life on a sound foundation - now, when he feels concerned about his future, he begins to think about it, to regret that he had wasted so much irrecoverable time in the past; he begins to try to better the material conditions of his personal life.

Many begin to consider the question of buying a cottage or a lot of land. One of the reasons why many Russian immigrants have adopted this course of solving their difficulties is that the frontiers of

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Russia have been closed. Many were expecting the time when it would be possible for them to return to their native country; they have been waiting a long time in vain and, having been disappointed, they gave up their hopes and began to take some measures in order to establish themselves lastingly in this country.

Some of the immigrants settled on farms; many acquired houses of their own; a certain part settled in suburbs having bought small parcels of land - just a few acres - and built themselves in a very primitive way small frame cottages, in which they are living a quiet life now.

The fact that Russians settle on the land or in cities like that can be only welcomed. But it is sad that among these Russians there are some who have become entirely engrossed in improving their material welfare and have become quite indifferent to those things in which they believed before - to all ideals.

J. Ossipik.

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OUR SITUATION

It is necessary to talk much about our situation, about the needs and sorrows of our colony. One has to discuss this subject not only in a quiet, dispassionate way; sometimes it is necessary to raise one's voice so that everybody's attention would be attracted. This is especially so in our city of Chicago, where 30,000 Russians are living. This is quite a large army. It would seem that one should only rejoice seeing such a large body of children of the same mother, our native country. However, in reality there is no reason for rejoicing. On the contrary, we have to be sorrowful because all this great body of people is torn into small parts each of which wants to have life organized in some different way, according to its peculiar views.

One part of our colony has adopted the hermits' attitude towards life; these persons lead a solitary life and do not participate in the public activities of the colony. Some have become extreme egoists and do care about anybody but themselves. Some others have become

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frantic professional clamorers and have acquired the art of swearing like troopers.

There are many people who are able to do some creative work, to be very useful members of the colony; by their activities they make the public life of the colony more healthy, they enrich it. But the reckless clamoring busy-bodies interfere with the work done by such persons; they create obstacles and kill the enthusiasm of many useful workers. The latter have to spend a lot of energy in order to achieve some results.

Who are the masters of sabotage, who interfere with the normal pulsing of the life of our colony?

They are partly intellectuals of a certain type and partly some "extremists" from the ranks of the working class. Some of these intellectuals have diplomas of various kinds and some have none.

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Some of them have lost the characteristics of true intellectuals, and some are, so to say, just intellectuals in their teens. These people have as yet nothing to show us except a propensity for picking quarrels and for abusing all those who do not agree with them. Very much the same can be said about those extreme radicals from among the workmen who are no more than sham intellectuals despite their claims. They all sing the same song and do the same tricks. Whenever anybody is starting something good or doing some useful work, these trouble-makers declare it to be all wrong as long as they are not the bosses conducting these enterprises. And in their opinion all enterprises which are not under their direction should be destroyed and then started anew.

Some time ago there was some talk among us about the necessity of founding a People's House. But before the question of its organization had been settled, there arose already disputes about the question of leadership: what group should be considered to be at

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the head of affairs. And that is about as far as the enterprise went, for those who really meant business were not allowed to proceed with the work.

There was also some talk about organizing a People's University, but the result was the same. Steps were also taken to start building a hospital of our own, but it was decided that we are healthy people and do not need a hospital.

Schools for children were founded. This undertaking was fairly successful, but here also there is some hitch at present. Busy-bodies belonging to various parties and social strata have penetrated also into these educational institutions. As a result of this, the kind of teaching which children get differs according to the school: in some schools the children are taught Communism; in some other schools monarchism is inculcated. These things are taught by showing to the children moving pictures illustrating the activities of the armies fighting

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in Russia. The children see how men are killing each other; they see all the sufferings and horrors of the civil war; how a soldier thrusts his bayonet into the heart of his own brother or shoots him; what sufferings the mothers have to endure. Thus hatred is instilled into the pure, undefiled souls of children.

This is how the children are taken care of; this is the kind of humanism that is taught in some of our schools. And this is being done by our pedagogues who profess to be the light-bearers in our obscure, gloomy life! Is this not a shame, a disgrace, a nightmare? Should not these attempts to persuade the children that this or that army is the savior of Russia be condemned? Is it not a pernicious thing to poison the innocent souls of children? Children who have just learned how to spell some easy words are taught the principles of radicalism or monarchism of the Chicago brand! Is this not the direst fatality? Such is one side of the life of our colony. From another side we hear the vilest, filthiest abuse being

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poured on all our best endeavors. Wherever you go you hear how people abuse each other in speech or in print. Everything is declared to be shameful and base. You hear constantly such expressions as "counter-revolutionist," "white guard," "monarchist," "chekist." And when attaching to a man such labels they forget about the real man, nobody even mentions what the man is in himself, apart from these party stamps. The real man is dead, does not exist any more; there remain only "-ists" and "-aries." And these unreal purely conventional beings have invaded our life and pretend to be very concerned about the state of our colony, about its needs. But all these cares of theirs are not sincere, you do not feel in them any love for this colony, nor any true devotion, nor any compassion. These clamoring busy-bodies cannot feel, cannot understand the needs of our colony. The interests of the people are foreign to them, they pursue only personal aims and are settling personal accounts. And therefore the colony should eliminate these busy-bodies and free itself from them, for they will not help the colony to develop into something better; they will kill entirely the life which is pulsating in it. This is their aim and their task.

I. Osipik.

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STILL UNDER A CLOUD

A Russian intellectual who for a long time had not participated in the public life of the colony, when speaking to the writer of this article, complained about the strange attitude towards intellectuals which has become prevalent in our colony.

"An intellectual is regarded in the colony," said this gentleman, "almost in the same way as a soldier who is bound by duty to perform military service. It is believed that it is the duty of an intellectual to give lectures, to teach in schools, to help organizing the colony, to write articles for the newspapers; but nobody cares to think about the conditions in which this intellectual has to live, about the remuneration which he gets for all this work.

"The intellectual is regarded as one belonging to an inimical class. Some organizations think that when they invite him to give a lecture, they are conferring on him a great honor, and when the people come to

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the lecture first of all try to find in the words of the lecturer something to quibble about; they try to prove that he has selfish motives, that he is deceiving his audience, etc."

It is not an uncommon thing to hear such complains uttered by intellectuals.

Because of this attitude towards them, intellectuals give up all public work for the colony and become alienated from the latter.

They say, "we reject the honor which you want to confer on us; we do not want to be unjustly suspected and insulted. We want to keep away from the petty disputes so common in the colony."

And they abandon the colony.

Progressive, clever workmen see in such occurrences a dark side of the life of our colony, something abnormal, ugly.

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Many workmen tell a different story.

"Too many intellectuals who are just cheap politicians join organizations not because they want to teach us how to read and write better than we do, to help us increase our knowledge and to get better organized, but in order to disunite us, to instill into our souls love for an outlived regime, to show enmity among us and to foster in us a display for all those things which the workmen of all countries are struggling to obtain."

There are also many in whose eyes any intellectual is hateful just because he has had the opportunity to get education and has more knowledge than they have. Such persons regard every intellectual as a "bourgeois," a crafty and selfish man, an enemy of the working class.

To our great regret we have to acknowledge that there are some intellectuals who join organizations not with the desire to impart some of

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their knowledge to others, to raise the standard of education of the workmen and to strengthen the bonds that unite them; these persons have ulterior motives, harmful for the colony.

But all this can be said only about a small group of intellectuals.

There are many intellectuals who are sincerely eager to put at the service of the colony their knowledge, to help the colony to get organized; but owing to the distrust towards all intellectuals prevailing in the colony, such persons prefer to keep aloof from the rest of the colony, not to mix in the activities of its various organizations, and we seldom see them in our midst.

This inimical attitude towards intellectuals, this distrust and lack of respect displayed towards them, has a very deleterious influence on the life of the Russian colony, This is especially so with our

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Chicago colony; on the whole there are very few men of knowledge and initiative among us.

This unreasoned inimical attitude towards intellectuals is a heirloom of a historical past, when the masses were enslaved. This wrong attitude is especially unpardonable now, here in America, where a Russian intellectual, a "dude" who hates to soil his hands, is sometimes forced to endure greater hardships than an ordinary workman. Nobody can deny that for many Russian intellectuals who have a good professional education, it is much more difficult to make a good living in America than for plain workmen.

It is necessary to eradicate in our colony this harmful spirit of hatred towards the intellectual workers.

We must use all our efforts in order to increase the small band of men

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of knowledge who participate in the life of our organizations; we must apply all possible measures for the purpose of filling the gaps caused by the lack of intellectual workers in our colony. Whenever possible we should utilize the services of every intellectual who is willing to do any work in connection with cultural and educational activities that are being carried on in our colony. Thus the slumbering life of this colony of ours will sooner and in a more effective way be removed from that dead point where it is languishing now.

A. Zemetchensky.

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AT MR. I. OKUNTSOV'S LECTURE

Mr. I. Okuntsov's lecture on Tuesday, Dec. 29, 1925, was fairly successful.

About (one) hundred persons were listening to the lecturer, who was speaking about the unification of the Russian colony in America. He touched upon some dark sides of the life of the Russian colony, and pointed out the chief obstacles to our unification. He ardently advocated the members of the colony to get more education. He mercilessly branded hard drinking, to which many of the members of the colony are addicted. He also spoke of politics. "If we go into the game of politics," he said, "we shall never be unified. If we want to have success in our endeavor to be unified, we must leave alone politics. The non-partisan members of the colony will never join either the Communists, or the anarchists, or the Socialists. We can

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become unified, and see the good fruits of our unification, in benefit societies and kindred organizations."

After that Mr. I. K. Okuntsov made a stirring appeal for more reading of books and more study.

After the lecture questions were asked and opponents formulated their views. Mr. I. K. Okuntsov gave clever and pointed answers to these questions and objections. The audience was satisfied with the lecture.

I. Osipik.

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Russkii Viestnik (Russian Herald), July 23, 1925.

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THE FUTURE OF THE RUSSIAN COLONY

Some Russian immigrants hold pessimistic views about the future of the Russian colony.

This is what they say: No new Russian immigrants come to America. The young Russian people are being educated the American way; the old immigrants are scattered all over the city and become inconspicuous. In some ten years the Russian colony will become like dust; it will be drowned in the sea of American life, will almost disappear and be absorbed by the general stream of life. All that will remain of the colony will be two or three churches where the services will be attended by a few hundred people; the rest will all vanish as vanish all artificial creations, not having in them the germ of life.

There exists, however, another view concerning this question. This view is shared by many members of our colony. And, what is more, this is the

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opinion of those among our colonists who are more farsighted, practical and experienced.

The Russian colony, say these persons, is experiencing now the same things which have occurred earlier in the life of some other foreign colonies. The Russian immigration is the youngest, the latest; therefore it passes through certain stages of development later than the other colonies.

And this is what is happening at the present time in our Russian colony. The old Russian immigrants acquire homes of their own, settle in places where they intend to reside permanently. Some of them start some enterprise of their own. Those who hold jobs and are working for others are comparatively well off; they earn enough money, manage to work in decent conditions. The young people have been Americanized, but just the same they love their fathers' native country and the Russian language, and are interested in Russian life. The Russian colony gets organized, it is getting stronger, richer. Its future looks rather attractive.

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Such a view of the future of our colony is certainly correct.

In the past there were only vague aspirations in the colony; the outlines of the future forms of its life were hardly perceptible; everything was just in a state of formation.

At that time there was nothing definite in the colony. That colony, like a child that is only starting to develop, was just beginning to take shape.

The colony was only babbling something indistinct; it was a sphinx.

Now its face is getting clear cut features.

Extremes get rubbed off, moderated; both the extreme views of the rights and those of the ultra-radicals.

We hear less shouting and see more things done.

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The number of businesslike organizations in the colony increases. We mean such organizations as schools, mutual aid societies, life insurance, etc.

Russian commercial enterprises are cropping up.

A center of the Russian colony takes definite shape - a healthy center built on a solid foundation. The men belonging to this center are progressive members of the colony, humanists who have assimilated the best sides of American experience and life and who have also absorbed the Russian spirit, Russian culture. These persons cannot be made to swerve too much to the left, and still less so to the right.

There is still too much darkness and ignorance in the Russian colony. There are also other undesirable things: superstition and moonshine are still making great devastations. Some parts of our colony are still being rent on one side by noisy blabbers, and on the other side by servants of the reaction and a handful of trouble-makers. The spiritual

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and material creative activities of the colony take form, are crystallized and manifested very slowly. Still they become more and more conspicuous. And an attentive observer of the life of the Russian colony cannot but point out its growth and progress.

The Russian colony gets richer both materially and spiritually. But this growth, this manifestation of its progress, is hampered very much at the present time by the fact that truly friendly relations between Russia and the United States have not been restored as yet.....

A. Zemetchinsky.

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Russkii Viestnik (Russian Herald), July 3, 1925.

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A REPORT IS DEMANDED
(Extract from a Notice by S. Otormsky)

On April, 1925, there was produced in Chicago the operetta "Natalka Poltavka." This theatrical performance was organized by the so-called White Russian National Committee of the State of Illinois, or, to put it in a simpler way, by those seven members of this committee which constitute at the same time the whole organization and its committee.

It had been said the net profit would be used for the education of children in White Russia.

One and a half months have elapsed since the operetta was produced, and yet no report has been published anywhere.

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Russkii Viestnik (Russian Herald), March 28, 1925.

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THE WOMAN'S CORNER

Women of the future, where are you?

There are many Russian organizations in Chicago, clubs, circles, school societies, etc. Thousands of Russians belong to these organizations. Thousands of Russians but not Russian women. Where are they - these women - who received here in America equal rights? Why are the women not active in organizations such as the school societies, where they occupy themselves with interests which are near to the heart of every mother? The answer is simple: The rights are there, but not the ability to take advantage of them. Society should take care that woman can think, and see, and understand farther than the narrow limits of her family circle. Hardly one of us would but admit that the place of the housewife, under present conditions of life, is in the kitchen and the nursery. At the same time it is the place of the husband during the working hours to be in the factory or the office. The question is, Would not the woman

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be a more conscious and sensible wife and mother if she would keep in touch with her social surroundings? Is not that why we hear so often about family dramas, different members of the family having so divergent interests as to have nothing to discuss in common when they get together. The man, against his will, has to go out to his comrades or to the club. The wife, being left all alone, bemoans her fate for being created a woman. When the woman will be a real companion to the husband, when she, together with him, will be able to take active part in the construction of the new fundamentals of life, only then would she be able to become a mother, an educator of the future useful citizens and not merely the dishwasher and laundress of the family, as it is often now the case. What is the role of women's organizations in the development of the social life of woman? Is their existence necessary?

Would it not be simpler to further the joining by women of organizations already existing which consist largely of men? And this is undoubtedly the aim toward which we should strive. Nevertheless, long years of experience showed that only exceptional women have enough initiative

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to be active workers in such organizations.

The history of labor unions is full of such examples. Gradually when women are drawn into the work of the union, club, or society to which they belong, they gain confidence in their ability to lead the work of the organization, just as will their men comrades. Then they can enter on equal rights in these organizations. Thus we see that the organizations of women appear to be preparatory schools, a kind of step with the aid of which women climb up the platform of social life. The duty of every person (man or woman) is to help those who do not see yet the wide, clear height of the clearing horizons.

Some day humanity will laugh at the conditions of life which called out the necessity of women's organizations, but now we must help with all our power toward their development.

Russkii Viestnik (Russian Herald), Dec. 17, 1924.

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A MISERABLE ENTERTAINMENT

He who has not known yet in his life the allurements of a masquerade, should go to the festivity which is to be given by Rado at the Roosevelt Hall, so well known to everybody.

These words were to be read in a notice of the club Rado, inviting the Russian colony to visit an evening entertainment given by this club.

In that notice we were told that a "grand masked ball" and "a varied entertainment" were to be given by the club.

Many of those who have visited that "grand" ball and "varied entertainment," left it in a state of great disappointment, being sorry that they had wasted their time in going there and staying there.

That entertainment was so miserable, so beggarly poor that one could not find anything there that could hold one's attention even for one minute.

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There was only dancing, and even that was lazy, lifeless. In addition to that, soon things became quite chaotic: there was a large group of young hooligans, foppishly dressed, who were behaving the whole time in a disorderly way.

These fops were noisy, interfered with the dancing, the speeches of the manager of the entertainment and the performances of the artists, who even apart from these interruptions, were very poor. (One of these young fops, by the by, was ejected with the aid of the police).

Those who arranged this entertainment belong to the intellectuals, and it is to be regretted that in arranging it they did not think that some sort of spiritual food should be provided for the public, and that order should be kept.

The first two entertainments given by the club Rado were not bad, but this last entertainment was the worst we have had in our Russian colony.

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Rado is a young club, and it will hardly attract the attention of the colony if it acts the same way in the future.

S. Otormsky.

Russian Herald, (Russkii Viestnik), Dec. 4, 1924. WPA (ILL.) PROJ. 30275

AMERICANS, FRIENDS OF RUSSIA

At the home of Miss Jane Addams, that celebrated American woman, and at the well known Hull House, there has been staged several times in English Gorky's drama, "At the Bottom."

This drama has been a great success. The hall was always filled to capacity.

Hull House is in great sympathy with the Russians and with everything Russian.

In the library of Hull House there are Russian books. Lectures on Russia are sometimes given in the hall of this settlement. Some Russian emigrants reside at Hull House, the well known journalist Victor Yarros and his wife, Dr. Yarros.

Some well known Russians have found a temporary home there.

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In 1919 the "Grandmother of the Russian Revolution," Yekaterina Breshkovskaya, stayed there as a guest. A few months later the well known Professor Lomonosov was also a guest there. He stayed at Hull House until he left for Russia.

There are in Chicago quite a few circles of Americans who love Russia and who have a deep respect for Russian art. It is to be regretted that in our colony these circles are known very little.

S. Otormsky.

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WE ARE BEING STUDIED

Miss Abbot who is at the head of the Department of Sociology in the University of Chicago is writing a book about the position of foreigners in Chicago.

Her assistant, Miss Zaborskaya, is studying the conditions prevailing among the Russians, and her research work will be incorporated into Miss Abbot's book.

In connection with her research work, Miss Zaborskaya has visited the South Side School for Children, one of the largest Russian schools in Chicago, and has found it to be an excellent school.

Russkii Viestnik, (Russian Herald), Oct. 27, 1924.

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RUSSIAN FAKES IN AMERICA (Editorial)

In the olden times Russians used to say that it is always easy to find out whether a man is worthy of respect. Such a man does not boast and does not claim any dignity or any name to which he is not entitled.

Faking is a thing unknown among honorable people. On the contrary, cheap men like to claim all kinds of titles, honorary appellations and even names of other persons, if it happens to be profitable, or even if it just flatters their self-love.

A short time ago the writer of this editorial had a talk with an ex-colonel of the Russian army who has been holding an office which enabled him to know many military secrets.

Among other things the colonel communicated to the writer the following fact: Once the colonel went to the co-operative restaurant, and a certain "professor V." was introduced to him.

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"You are professor V.?" asked the colonel with astonishment.

But instead of answering his question, the "professor" tried to escape, having recognized in the colonel his ex-chief, in whose regiment he had been serving, as a veterinarian.

Yet in Chicago he is "a professor." The credulous public was trusting him and, until it was proved that he was a fake, people used to listen to the "professor's" wisecracks.

Here is another case: An ex-officer of the Russian army visits the colonel and by way of introducing himself gives him a visiting card which says that the bearer of it has been occupying formerly three professorial chairs.

"What do you know about that!" exclaimed the astonished colonel.

This time there was no attempt to escape on the part of the visitor.

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The "triple professor" just stopped distributing his high-faluting visiting cards.

Not a very long time ago Chicago was honored by the visit of a well known "professor" of the Academy of the General Staff who, not being contented with the appellation of "professor," also assumed a much higher military grade than the one to which he was really entitled.

However in this case also some misfortune happened. The colonel who knew all the "professor's" antecedents, disclosed the truth about him, and now the latter does not call himself a professor any more.

And this is not all. There are many such fine gentlemen who arrogate other people's merits and even assume names of offices not belonging to them, and who are operating in Chicago and other American cities. And how many "princes," "counts," and "barons" there are, bearing phantastic names! How many "courtiers" who were treated by the tsar almost like "pals," how many "ministers" and "public men!"

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When one hears about all these things one is aggrieved and, at times, feels ashamed.

Gentlemen impostors! Don't you see that you cannot go on like that! Why should you deceive our simple-hearted, good-natured Russian colony!

One can go a long way by telling lies, but such lies do not allow you to return when you would like to do so. The same thing is going to happen to you.

If you have no pity for the uneducated simpletons, have pity at least for the real Russian intellectuals who exist in Chicago and try to start some useful activities! Impostors cannot disparage such persons, of course. Still they arouse in one's soul bitter, painful feelings.

One should mind the fact that the Americans do not know us. If they should find out that on some occasion or other they have been cheated

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by one of these "triple professors" or "ministers" and "friends" of the tsar, it may happen that they will not trust any other Russian, even when he is perfectly trustworthy. Many Russian scientists have been working and are working in American universities, Rostovtsev, Borodin, Petrunkevich, Tolmachev, the late Korf, Volkov, Struve, Maximov and others. All these men, while doing scientific work in American universities, have been doing at the same time another important work. They have been informing the Americans about what Russia really is and what useful men it has given to the universities of other countries.

The reputation of such men will certainly not be injured by impostors. They are already known, but it is different with other perfectly trustworthy persons who are just beginning to become more or less prominent. Such persons can be harmed by the impostors, because the latter by their actions can arouse a feeling of distrust towards all Russians in general.

It is necessary to fight the impostors, and this fighting must be done by the Russian-American intellectuals themselves. We shall help them.

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(Note: It is worth mentioning that the author of this editorial, A. P. Skopin-Shuysky, is himself a real Russian prince, though he has never insisted in America on his princely title. He is a very modest man: friendly, unobtrusive, honest, industrious, always openhearted.

It is true that at the time when this editorial was written, there was among the new Russian immigrants an epidemic of using all kinds of bogus titles in order to gain greater notoriety and popularity in the Russian colony, which did not know the former status and descent of the newcomers. Such impostures were practiced in all large cities of the United States, where there were many new Russian immigrants.

There was a campaign carried on, both by the Russian-American press and by spoken word against these impostors, until at last all such unwarranted use of titles and names of offices has been entirely dropped. The editor could not help feeling indignation when observing how such unhealthy conditions were disgracing the good name of the Russian colony. N. K.)

Russkii Viestnik (The Russian Herald) August 11, 1924

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THE UNION OF RUSSIAN STUDENTS IN CHICAGO

On August 3, 1924 at 3 o'clock P:M in the building of the Y. M. C. A. an organizational meeting of the local branch of the National Russian Christian Students Union in the United States was held. At this meeting a constitution for the Union was accepted, which is already active in New York, San Francisco and Seattle. The problems of the Union include mutual aid, the establishment of a spiritual bond between America and Russia, the support of the Russian ideals in America, and so on.

In the spring of the current year it was resolved to keep the constitution absolutely out of politics. The organization of this Union is assisted by the secretary of the Y. M. C. A., Mr. Bowers, who at the same time, promises his support (according to the circumstances). At this gathering as the secretary of the Union, the student Papov was elected. All desiring to become members of this Union, students and also non-students, who desire to support this beginning, can apply to:

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Mr. Popoff, P. O. Box 363, Chicago, Illinois.

The next meeting will take place on August 17, 1924, at 3 o'clock P:M at the
Y. M. C. A. , 19 South LaSalle Building, 16th Floor.

During a year and a half, I have been observing the activities going on in the Russian colony of Chicago; I have been visiting lectures, meetings, theatrical performances, concerts and balls, and lately I have been to several picnics. I have also been reading at times in the Russian Herald that the colony is progressing and becoming more organized. It is true that if we compare the former and the present states of the Russian colony we see that the Russian organizations have achieved much as far as arranging good concerts and lectures goes.

But as to progress and being organized, we have not only not made any advance, but have even gone back a long distance. This is especially noticeable at the present time; everywhere you see trouble, disputes and distrust; egoism has become so solidly engrained into the souls of the Russian immigrants that it seems to be hardly possible to dislodge it from them. I am sure that most of the Russian workmen are conscious of the fact that egoism is the greatest evil in man.

But they cannot get rid of this evil because everyone of them wants for some reason to be respected, to be superior to others, to be regarded by others as a leader, etc.

Even among the organizations each one believes itself to be better than the others and endeavors by all means to out-do the others; it happens even that one organization tries purposely to injure another on every occasion.

How long is this going to last? Could it be that we Russians shall never realize that our strength lies in unity? Could it be that these words will be forgotten by us or trodden down by our egoism, by our mean individualism and self-conceit, by our contemptible ego? Is it not time for us to realize that all this leads to the worst enslavement of ourselves?

Wherever you go at present among the Russian immigrants you hear continually, such expressions as these: "White guards!" - "Enemies of the people who have fled to Constantinople!" - "Communistic chatter-boxes," "Pseudo-communists", etc. Is all this to be reckoned as progress? Is there anything truly human in such abuse? What shall I call the shouting and disputing at the picnic of June 29th, in the "White Eagle Grove"? Whoever is in his right mind could explain all that was happening at the picnic of July 13th, in the "National Grove"?

I shall not relate the details of what has been happening at these picnics, because most Russians know all about it. But it is so sad to witness such "progress", such a childish behavior.

And yet we are not children, we are adults, and many of us claim to be educated persons, and some are intellectuals who have been graduated from colleges. But where is our intellectuality? What becomes of our education when we have to listen to an opponent or to a political enemy? How can such shouting and abuse be tolerated

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by the public who has come to a picnic to enjoy contact with nature and to have some rest? When shall we learn to listen attentively not only to those who agree with us, but also to those who oppose us? Only then, shall we be able to dream about the unification of the whole Russian colony into one great family, were it only on the basis of mutual aid and education. And how one would wish to see the whole Russian colony cooperating harmoniously for its own good and for the good of our native country which has been and is suffering so much! It is high time to cease quarrelling about all kinds of nonsense, whether it be party affairs or private affairs, and to get busy unifying ourselves on the basis of economic activities and enlightenment.

Enough of these disputes and petty quarrels, and of that calling each other all kinds of nasty names.

It is high time to get really busy!

Gordey Busko.

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Russian Herald, (Russkii Viestnik), 7/10/24.

AROUND THE DOLLARS OF THE COOPERATIVE RESTAURANT. (Editorial).

Just a year ago there was held in Chicago, a convention of the Society for Technical Aid to Soviet Russia. This convention lasted two days. There has been even published in the Russian Herald, a report of its proceedings. At that time one could already see that this "highly useful institution" was fated to fail; one could foresee its doom and ultimate ruin.

Yet this Society, the name of which had been changed to "Society for Technical Aid to the Union of Soviet Socialist Republics," (this change was the only important resolution passed by the convention) continues to exist. At least it is still in existence in Chicago. A circumstantial account of its activities during the period which has elapsed since the time of its last convention (especially during the first half of this year) will be given on the pages of our paper.

We intend to point out here, only the boundless shamelessness which has been shown by the five members of this Society, (there may be more according to the list of members, but we know only of five in Chicago) in respect of the use of the money proceeding from the pockets of our workmen's colony.

In today's issue of our paper the reader will find a report about the last session

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held by the members of the cooperative restaurant.

This restaurant is the only large Russian organization in Chicago of a purely economic character, absolutely non-political. The cooperative restaurant is the pride of the Russian workmen of Chicago.

Its business is improving with every day. It can be said that financially it is in a brilliant state. Lately the amount of cash in the treasury has been steadily increasing and has reached the considerable sum of \$5,200.00.

And immediately the communist blusterers who are hunting the dollar began an attack on this lucrative business. One cannot deny to our bolsheviki a lot of stubbornness and insistence in achieving their aims (and everybody knows what these aims are); besides, the New York communist paper gives definite instructions about the ways of destroying an organization - instructions, the effectiveness of which has been verified several times on a world-wide scale.

And things began to happen.....

Already, for six months this "S.T.A.U.S.S.R".(Note: Society for Technical Aid to the Union of Soviet Socialist Republics. D.S.) has been on the verge of death; it would be generous to keep silent about any of its activities, because the result of these activities is nil:

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Meanwhile the members of the "S.T.A.U.S.S.R." have no money to pay even the rent for the quarters the Society is occupying, and the owner suggests to these idle tenants to vacate the premises. And here is where the sly members of the Society decided to penetrate into the membership of the cooperative restaurant; for the restaurant possessed money.

And they began to besiege the cooperators. Fortunately the majority of the members of the cooperative were not "greenhorns"; still after one or two sessions (interspersed with stormy disputes and debates) they decided, in order to get rid of the importunities of the intruders, to assign for the payment of the rent for the quarters of the S.T.A.U.S.S.R., the sum of money lacking (with the reservation that the money would be provided only for the three summer-months). But immediately after this resolution had been passed the bolsheviki demanded \$140.00 more of the money of the Cooperative and were given this money.

But in the treasury of the cooperative there was \$5,200.00.

So another special meeting was called.

At this meeting an address of the secretary of the communist paper to the cooperative was read requesting the cooperators to send delegates to a conference.

But why a conference?

"In order to serve better the colony with "our" paper, the Novy Mir (The New World)."

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(Editorial note: This paper is published in New York City.)

What does this mean if we put it in plain words? This is what it means:
"Assign to us your money; if you will not do it today, you will do it anyhow tomorrow. You have some money; we have not got any (i.e. -we do get money, but, don't you see, the Russian treasury has been considerably depleted, and we are short of money..) Capitulate without any fighting, for we shall get hold of your money anyhow".

But the spirit of the cooperators was strong, and this first attack of the communists was repelled...

Cooperators, never forget the words of our local ringleader of the communists, Shklar, who announced the following:-

"Glory be to God" (this from a communist!) "we have already our own labor newspaper (he means that New York sheet!), a workmen's school is in process of formation (he means our Chicago Russian schools which this communist "nurse" wants to subvert), and we shall have our own workmen's restaurant" (meaning this very restaurant, created by the sweat and blood of hundreds of Russian workmen of Chicago!))....

Cooperators, you have already hastily and thoughtlessly agreed to support the local S.T.A.U.S.S.R., which shallows every month \$140.00 of your own hard-earned money.

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D. Stengen

Stop and do not go any farther towards the brink of a precipice.

The robust Russian restaurant which you have created is in danger.

Strive to open as soon as possible a second restaurant; do not accumulate any cash in your treasury, for only under such conditions will our home-grown international jackals not look with hungry eyes at your money. And, believe me, when the New York communist "Central Office" will have found out that there is no cash lying idle in your treasury, it will on the very next day lose all interest in the Chicago activities and in our local workmen's colony.

Cooperators, hasten to invest your thousands of dollars in a useful enterprise..

Open a second restaurant without any delay..

Russkii Viestnik (Russian Herald), May 29, 1924.

WPA (ILL.) PROJ. 30275

THE GROWTH OF THE RUSSIAN COLONY

The schools, lectures, and other undertakings of this year have been unequalled in the previous existence of the colony. The Chicago colony is growing and multiplying. New elements of energy are continually being added to it. Soon the time may come when we, in this respect, shall equal New York.

Our schools have been unified into federations. Our clubs, societies, circles and other institutions of enlightenment are growing and progressing. In the past, there has not been one year equal to the last, in which so many lectures were given for the Russian workers of Chicago.

Professor A. P. Braghin upon his arrival had hardly announced his first lecture on the theme "The Life and the End of the Last of the Romanovs," which was fixed for May 31, when two women with college educations arrived and announced their intention to lecture on the next Friday. One of them, Dr. Khodya Shurovtseva, will lecture on the theme, "History of Ukraina," and Mme. Khrapko-Dragomanov, LL.D., will lecture on "The Condition of Woman in Russia and Ukraina." During this week the well-known singer, Mme. F. Pototski, arrived, and

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in a few days the singer, Mme A. M. Karinsky will arrive and also a number of other well-known artists and representatives of the Russian intelligentsia, many of whom intend to settle down in Chicago forever.

Russkii Viestnik (Russian Herald), Feb. 9, 1924.

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PLANS AND DEEDS

As soon as a new organization appears in the Russian colony of America, it immediately sets forth 'grandiose' plans. Upon getting acquainted with these plans, one involuntarily thinks of the flight of a hawk, the swing upwards of an eagle - if the organization indeed would raise itself to the top. Alas! many of them soon let down their wings and, encountering impediments on the sinning earth, they, too, soon drop to the ground. Rude reality cuts under their wings.

A new organization appears with all its comprehensive plans; the attention of the Russian colony is attracted; plans are offered for many cultural institutions of 'grandiose' help to Russia and to the colony; money collections are proposed. In short, a revolution of its kind. Such organizations do not strive for small things, and they cannot reach the big things on account of the implacable laws of the existence of our colony. And then the end We possess the good impulses, but are unable to fulfill them.

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There are many such organizations in different cities of the United States. The Russian papers continually inform about their appearance or disappearance. In this lies our great woe. We have few schools, few libraries, few of our own corners where we could gather, and a small number of good teachers. Our organizations, with the exception of one or two, are weak. We have not a center where we may gather for protection in time of misfortune, sickness or insult. If each of these organizations would set out to fulfill one of these little deeds, giving up the carrying out of 'grandiose' plans, then we would be sooner stronger and richer. Again and again one has to repeat that our power is split and separated. We cannot unite or make a capable and unifying call to the colony; we cannot flow as a living stream into the monotonous life of our colony.

If we put our will, if we make an energetic effort to accomplish little things, then we will find so many means, people, and possibilities that they will surpass all of our dreams. We will find a living answer to our call from all the colony; we will awaken it

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to a life worthwhile, because when the members of the colony see and feel a necessity, they are always ready generously to give their work and money.

It is the fault of the organizations that they cannot take advantage of it. So let us get busy with the little things: the schools, libraries, with strengthening useful organizations. We shall then be able to do a lot and be successful.

Krasnow Scrapbooks, Vol. XII Owned by: Dr. H. R. Krasnow, 4601 N. Broadway

Russkii Vestnik, Feb. 9, 1924

WPA (ILL.) PROJ. 30275

"SLUMS"

The writer, Dr. H. R. Krasnow, tells of a chance visit to his office by a friend, a New York journalist, who wrote up the slums for the newspapers.

This friend thought that the doctor would do well to give to the press the material, which comes to him through his profession. This suggestion appealed to the doctor; he started a diary on Jan. 1, but had to give up the idea a few days later.

In two or three days so much material accumulated, with so many thorny problems, "that it would take at least five wise solomons to solve them, and as many Maxim Gorky's to state them."

Giving up this herculean task, the doctor, nevertheless, decided to occasionally share with his readers certain incidents.

Here is a mother of four children, ages eleven to three. The husband, a common laborer, can barely eke out an existence for the six. The nationality may be determined as Slavic by the national food of herring and potatoes on which the doctor invariably

finds the group feeding. His frequent visits to this home are necessitated by the woman's frequent attacks from gallstones. The doctor's repeated and definite advice to submit to an operation cannot be accepted by the mother because it involves some four weeks of inability to tend the children and the home.

It is beyond the doctor's comprehension how the peace, serenity, cosiness, and tidiness is at no time ruffled by the vultures of arrogant disease and brutal poverty, which besiege this dwelling. The doctor is searching for the secret of strength in this woman's stoic determination to stand watch to the last over her four helpless children. She will not abandon the little ship, not even for four weeks, however gruesome the gallstones attacks may be as they succeed one another.

"How can you, doctor, advise me to stay in bed two to three weeks! I haven't worked regularly in a long time but three weeks in bed! Easy to say. It is all right when my wife and I don't have necessary things, but the three children, winter, shoes wear out;--you can't do it. Please, doctor, give me some medicine for the cough so I can stick it out." The doctor marks the cardiac symptoms, aggravated by bronchial complications. He knows that rest and rest alone, is what the patient greatly needs, but the iron heel of economics dictates pills and medicine from bottles for the ailing workman.

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The doctor is now engaged in listening to an account in the charming Ukrainian dialect by a woman very shabbily dressed with a wailing child in her arms. At a first glance it is hard to determine which of the two is the patient. Both look haggard, both are raving. The child, whose eyes are swollen from previous tears, is now crying even harder, affected as it is by the new environment, and the mother is excitedly telling the doctor the circumstances which brought her to his office. Her rooms are on the second floor. On the floor above some men were drinking and started a fight,--an ordinary holiday procedure--the police came with the patrol wagon. "As the police were dragging the sets from the third floor to dump them into the patrol wagon, they had to pass by her door and her husband was tempted to take a peek at the procession. Just as soon as he peeked out of his partly opened door 'the policeman grabbed my man--Koman to the station!' I was by the crib with my tot, but heard and ran to take my man from the pleeceman, but he holds my man, and me with my baby he knocks down on the floor so hard I can't get up. Now my man is in the station house, for nothing at all! I and my mite we could not sleep all night. Thank God the other two kids slept. But what shall I do now, sir? How is it possible for nothing at all in the station house?"

"Four chopped off fingers----The man is young, strong, brave. It was his right hand,." The doctor listens to the man consoling himself that he will know better now, will be more careful. . . .But the circumstances of this "carelessness" as known to the doctor stir up doubts in his mind as to the true cause of the misfortune: The man was

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long without work, friends helped and sustained his courage, assuring him that he would find a job later and could pay them off. A job finally came his way, in a foundry. There was a special order, overtime was requested, and he, on the other hand, was anxious to earn more, to pay off his debts. "It was after a heavy day's work, during the two hours overtime that he felt faint, yet his hands continued to work, the next moment he woke up, and saw four fingers hanging down from a bleeding hand."

The doctor overwhelmed by the richness of his material is forced to discontinue his stories.

(Ed. Note:—These are samples of life among the Russian workingmen in Chicago).

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Russkii Viestnik (Russian Herald), Jan. 26, 1924.

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WHAT ARE WE ABLE TO DO?

There are more than thirty thousand people of Russian origin (workers and peasants) in Chicago and suburbs. There are many valuable, useful and large organizations. These organizations engage in many useful activities and, if the year's turnover is calculated, there will be a total of many scores of thousands of dollars derived from them.

Recently Russian organizations have been particularly strengthened. In the first place much attention is paid to cultural-enlightenment work in the colony. Serious attention is paid to the quality of the undertakings, and measures are taken that to the largest extent possible they may be brighter and richer in content. Many instructive lectures are given in the colony. There are many new capable people in the colony. New clubs and circles appear from time to time. In general, the colony is without doubt getting richer in cultural powers and organizations. Its work is widened and its lines are strengthened. In one of the organizations a fund for mutual aid and insurance is established. There are

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several schools, libraries and buildings in which the colonists are gathering. There is also a theater and many choruses, and even a small string orchestra, and a daily paper. There is one thing missing among us, that is, more unification.

The colony has become richer in many things in comparison to previous years, and has gone far ahead; yet it is still split up. Whether the colony gathers to collect money for certain purposes or arranges a new library, or some undertaking with a common colonial aim, all of this is done in a disorganized way and all is torn apart. We need more economy of strength, more solidarity and in many cases more courageous action. All organizations which are not cooperating should get together in cases when a common colonial affair is undertaken. The Russian organizations of Chicago and suburbs should arrange something like a general conference of all progressive organizations.

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To work out a plan of action which will unify all organizations on the bases of cultural work and appoint a special committee, which will manage all affairs in those cases, when in one or the other field all organizations could act together. (There are many such cases: Collection of money for different aims, the establishing of a big library, the arranging of a general colonial mutual fund - the realization of the dream of the colony of long ago - the establishing, if not of a people's house, then at least the renting of a building for the same purpose). If only this would be done, i. e., if the colony would enter upon the realization of all this, the results of such measures would soon show. Through more unification of the colony there would be more libraries, bigger schools; the sums of money which are collected by us from the undertakings and through contributions would be spent more fruitfully. The more unification, the more successful will be the general work of the colony, and undoubtedly the colony would soon have to think about the establishing of a people's house. Then there could be done a lot. It is the affair of the organizations. They should think about it.

RUSSKII VIESTNIK, (Russian Messenger), January 16, 1924.

THE SPIRITUAL NEEDS OF THE MASSES.

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On Sunday, January 13th, in the Russian colony of Chicago, three big undertakings were arranged: the evening of the Independent School, the play "The Days of our Life", ("Dny nashey zhizni"), which was given by the Society of Technical Aid for Soviet Russia, and the Operetta, "The girl from Poltava" (Natalka Poltavka). Besides this there were two lectures and gatherings. All the undertakings were crowded. The big West-Side Auditorium, at which the evening of the independent school took place, was packed with people which overcrowded the hall, lobbies and all corners. It was the same at Schoenhoffen Hall, where the Operetta, "The girl from Poltava", was given and at the hall of the Society of Technical Aid, where the play, "The days of our life", was presented. Almost all the people who visited these undertakings declared that if the halls were bigger, they would have been crowded in the same way. By the assurance of many who visited these undertakings it is clear that the arrangements at this time were much better than ever before.

The opinions of most of the people, who visited the plays and the evening of the Independent School, are that the artists were well prepared and

Russkii Viestnik, (Russian Messenger), January 16, 1924.

that full order was observed. As it seems, the war against the unsuccessful and poorly-prepared evenings and undertakings, which was started a few months ago, and which was supported by part of the colony, had its favorable effect. Besides this, the organizations have begun to think about how to provide the public with better spiritual food than before. The public, at the last meeting was well pleased by the efforts of the organization, and also visits the evenings, plays and lectures, more readily than before. In this change of the masses we see an evident confirmation of what we repeatedly have been writing in the paper. The masses of the Russian colony readily visit the evenings and other undertakings; if they can receive there the necessary satisfaction. The question about the extent to which the public visits the colony gatherings, depends to a great extent on the colony organizations. The more attractive those undertakings become, the more the public will attend them. On the contrary, the more superior, the poorer the attendance must be. We must make great efforts, in order to elevate the undertakings of the colony to the necessary height. Our masses are in great need of the inspiration; of good music, plays, operettas, lectures and so forth. If we will give them all this they certainly will gather in force at their meetings. One should keep in mind that our public has had very little chance to see and hear any thing good and its spiritual

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hunger is particularly keen. We must satisfy this need to the best of our ability.

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Russkii Viestnik (Russian Herald), Jan. 14, 1924.

THE INTELLECTUALS AND THE MASSES OF THE RUSSIAN COLONY

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Very often one can hear complaints from us that the public is readily visiting beneficial entertainments and dances, but do not visit the evenings of finer entertainments and do not value good artists, singers, musicians and lecturers. All the fault is put on the masses, of which it is said that they are not cultured, that they are ignorant. There is a lot of sad and bitter truth in these complaints, but much of the blame for these faults of our masses is to be placed on our colony intellectuals and our progressive element. We do not speak the language of the masses; we do not come closely in touch with them; we do not try hard enough to understand the psychology of the masses. We, ourselves, spoil their tastes, we develop in them the love of showing off in politics, literature, and art. Pay attention to the undertakings of the colony. Each organization advertises, in American-like manner, its evenings with the words, "Grandiose Evening," "the famous artists," "a program unprecedented in the colony," and so forth. All advertisements,

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handbills and notices regarding our undertakings are filled with such expressions. But how few of our undertakings are worthy of good criticism. A poor person from the masses visits one of the "grandiose evenings" with the "great artists" and "unprecedented program" and, not finding anything interesting, is disappointed. Next time he reads of a real grandiose evening with great artists and singers he will not go. He says, I know your grandiose and great evenings. Besides this he gets mixed up reading about something great and unprecedented; he does not know what is really grandiose and worthy of attention and what is not. Russia is justly proud of its authors, artists, composers, and folk-songs, but in the colony there are seldom given artistic plays which can be understood by the people; seldom are better songs sung and worthwhile evenings arranged which harmonize with the soul of the common person. Our lecturers often speak in a language which is not understood by the masses, and often choose themes which do not touch their souls or agitate their minds. Our progressives, too, often change their opinion and go from one extreme to the other: from extreme

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Bolshevism to White-Guardism, and from this to another extreme. They are excessively fractional and intolerant. All of this together creates confusion and bad taste. Judging strictly and justly, the Russian cultured classes have not much ground for complaining about the masses. In general, our masses are very sensitive. Upon learning of the famine in Russia, the "gray" masses sent much money to different committees and to Russia. The masses are lively in answering a call, and react to events in Russia. They readily fill the halls at all undertakings and generously spend money on them. At the present time many are willingly visiting the schools. The masses, in their own way, are fairly able to distinguish good artists, singers, musicians, journalists, and lecturers. Slowly, but surely, they will recognize the falsely risen celebrities, barkers, the false friends of the colony, the falsely sweet critics, praisers and covetous. It is understood that the masses understand with great difficulty the philosophy of Kant, Fichte, and Hegel, and do not understand much of the music of Wagner; do not know higher mathematics, and are not always able to analyze complicated theoretical

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problems. On the other hand, our colonial masses do not stand any pretense in politics, literature and art. But with us, with rare exception, the masses are fed on incomprehensible and ununderstandable spiritual food. Is it the fault of the masses that they turn away from incomprehensibility and go to the show booths? The progressive part of the Russian colony, the proletarians and workers who are more educated, should get nearer to the masses. They should speak a language which is understood by the masses; they should penetrate into their psychology, experience, and ways of life. We all see how the masses are going to the pool rooms and saloons, but very few see how hard they are working and the conditions under which they live. Among our cultured, there are few who are sincerely devoted to the colony and the people. We have too many casual teachers and fugitives. The ground for work on cultural enlightenment is very favorable in the colony. But the work must be more ardent. The progressive elements of the colony must now use the old pass-words of

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the progressive people of Russia, "To the people and near the people."

Then backwardness, ignorance and bad manner will speedily begin to disappear.

Russkii Viestnik (Russian Herald), Jan. 5, 1924.

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THE COLONY IS DEMANDING THE ACCOUNTS OF ORGANIZATIONS

The editorial office of the paper Russkii Viestnik often receives inquiries from many people, regarding the amount of money that was collected by this or the other organization for aid to Russia, or orphans and needy persons in America. The editorial office is generally not able to answer such inquiries. Most of the organizations for some reason do not find it necessary to give accounts to the colony of how much money there is collected in this or another case for such purposes, or how much is spent. Only few of the organizations find it their duty to publish accounts in the papers. Several times we pointed out this unnatural phenomenon to the organizations, but all in vain; very few accounts were received. It is the duty and obligation of every organization to do this. Persons contributing money for certain purposes wish to know how it is spent, if it is sent to its destination, and if it is spent as they expect it to be. Such a demand is more than just. This money is earned by hard work, and everyone's desire is that it be spent for the purpose for which it is intended. Silence

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in this respect and failure to publish the accounts of the money spent do great harm. Such silence causes many members of the colony to distrust the organizations, which are collecting money for good purposes.

In connection with this reactionary-minded people are spreading rumors in the colony which are harmful to the successful work of organizations in collecting money. On account of this, one can hear the phrase, They ask for money, but how it is spent nobody knows. And more often one hears the complaint, Why do the organizations not publish exact accounts of money collected and spent by them? While complaining the people remember two or three cases in which money was collected without anybody's knowing how it was spent. We do not - in any case - want to (obstruct) the activities of any of the progressive organizations, but we consider it our duty to the colony to demand the publishing of the accounts of every organization concerning money collected among the colony for different purposes, and the record of its expenditure. Accounts given only to members are not sufficient. This is general in the colony; but accounts for the whole colony are the (ones) demanded.

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Publicity in this respect will strongly help the successful work of the organizations in cases when there be the necessity of collecting money for certain purposes. Silence and failure to publish accounts will invite distrust from many of the members of the colony. The Russian colony demand reports from organizations and the latter must obey.

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Svobodnaya Rossiya (Free Russia), Oct. 18, 1923.

A RUSSIAN GIANT

(Editorial)

On October 28, 1923, our great singer F. I. Chaliapin, who has (just) arrived from Europe, will sing at the Orchestra Hall. Later he will sing at the local opera.

The American papers gave a hearty welcome to F. I. Chaliapin. To them his arrival is important only because his singing promises to give great delight to lovers of music. For us Russian immigrants Chaliapin's arrival is important because of other considerations.

We see in Chaliapin not only a singer of extraordinary genius, but also an eminent representative of the cultured Russians, of which there are few representatives in America.

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Svobodnaya Rossiya (Free Russia), Oct. 18, 1923.

Chaliapin's singing already has attracted for a long time the attention of the world. For a long time people have been used to only saying evil things about Russia. But when in foreign countries there appear Russian giants, scientists, singers, artists, musicians, painters, and writers, they make one think about the true Russia, not about Russia as it is painted by inimical correspondents.

They (these Russian giants) acquaint foreign countries with Russia much better than do various diplomatic representatives.

Welcome to Chaliapin, a genius among our singers!

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Svobodnaya Rossiya (Free Russia), June 2, 1923.

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INDIFFERENCE TO OUR OWN

In the old times in Russia there was a strong gravitation to everything foreign. There was a preference for everything from foreign countries. We even used to prefer matches from Sweden.

As to our own, no matter how good it was, many regarded it with disdain; many did not value their own.

During the last twenty years all this has been considerably changed. Russia has valued its own at its worth, and (has) begun to regard its science, art, and inventions with due respect.

But the Russian-American colony has maintained this old custom. We are here extremely indifferent to all of our own. There were recently in Chicago many prominent representatives of Russian art - F. I. Shalyapin was here; the Art Theatre; the troupe of Mary Kuznietsov; the Russian

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opera; the ballet of Pavlov and many famous violinists. Only an insignificant part of (the) Russian (colony) visited them; many had not even the desire to do it. But the American papers were full of enthusiastic praise of them. There are now many paintings of prominent Russian artists at the exhibition of paintings in the Art Museum on Michigan avenue, where admission is free. But how many of the Russians have visited the museum during the exhibition? This indifference of the Russian colony to its own is amazing.

We do not support our own; (we) are little proud of the fact that even strangers are praising us. We have become insufficiently patriotic here. Is it not the reason why we are in Chicago so poor in cultural institutions? Is it not the reason why we are so slow in cultural progress?

Svobodnaya Rossiya (Free Russia), March 3, 1923.

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THE RUSSIAN ORGANIZATIONS OF THE CITY OF CHICAGO (Editorial)

Look up the local chronicle in any number of our paper and you will be astonished at the great number of Russian organizations in the city of Chicago.

You will find notices about the agricultural commune; about the clubs Zvuki Rodiny (Echo from the Homeland) and Lira (Lyre); the Society of Workers in the Arts (Obshchestvo Rabotnikov Iskusstv), the Literary and Dramatic Circle (Literaturno-Dramaticheskiy Kruzhok), fraternities, Russian restaurants, labor organizations, the Independent Society, schools, etc.

Lectures, evening entertainments, gatherings, massmeetings, theatrical performances.

About two years ago that section was a very poor one. Now it is rich in information.

Svobodnaya Rossiya (Free Russia), March 3, 1923.

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This is something to rejoice about; it is the best proof of the fact that the Russian colony is alive.

The most consoling part of it is that among all these organizations there are many which carry on a work of enlightenment and spiritual education.

The Russian colony of Chicago is a small spot in which is reflected the spiritual life of our great native country ... A powerful call has been heard among us, Man does not live by bread alone. We have been impressed by this call and ... we open schools, organize clubs which work for enlightenment; we learn, we aspire.

We welcome this new life-giving influence which makes itself felt in the Russian colony.

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Svobodnaya Rossiya (Free Russia), March 3, 1923.

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Let this powerful influence find a way into the home of every Russian immigrant; let it light in everyone of us an aspiration for active life, for knowledge and light.

Krasnow Scrapbooks, Vol. XII, Owned by: Dr. H. R. Krasnow, 4601 N. Broadway.

Russkii Vestnik, Dec. 1918 (day not known).

"THE NECESSITY FOR SANITARY-HYGIENIC INFORMATION."

(A report read by Dr. Krasnow at the first Convention of Russian Cultural and Educational Organizations, held in Chicago, Dec. 27-28-29, 1918, under the auspices of the Chicago Russian People's University.)

This report stresses in the main a flagrant need in the Russian People's Schools for elementary knowledge of the principles of sanitation and hygiene among Russians and Poles in Chicago, as a means of raising their very low standards of living.

To demonstrate this urgent need Dr. Krasnow gave a vivid picture of how these immigrants live here:

"The Russians live in the filthiest section of the city; in decayed, dilapidated, antediluvian houses which should have long been condemned and demolished. Nowhere in these houses will you find electric lighting, nor steamheat. Kerosene lamps light

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Russkii Vestnik, Dec. 1918 (day not known).

these houses, gas light is the rare exception. Coal stoves heat these homes in the winter. Not a bath tub is to be found there, nor inside plumbing.

The homes are generally of three or four rooms and in each of these houses dwell from twelve to twenty people. Very seldom does one find any more in furniture than beds, tables, and chairs. The rooms are half-dark, firstly because they are in back buildings, or in the rear portions of buildings. The windows are seldom cleaned. Fresh air is a very rare phenomenon in these dwellings. Fresh air currents cannot penetrate there for the simple reason that all around it is crowded, built-up; garbage is irregularly collected and generates heat in warm weather.

In the winter it is even worse. On the one hand windows are never opened, and on the other hand, vapor forms because of the blasting stove inside the home, and the cold outside; then the cooking adds its own steam, and on top of it all comes tobacco smoke. The infinitesimal bit of air that could have forced its way through window crevices is kept out by packings of cotton or rags, in those crevices, 'so as to keep out the cold'. . . .As a result, according to very accurate statistical figures, 'the Russian--Polish section has the greatest percentage of consumptives, and is also marked for a very high degree of sicknesses of all kinds, and mortality.' All this must be viewed as a direct result of ignorance and darkness among the greatest number of

Russkii Viestnik, Dec. 1918 (day not known).

Russian workmen, who lack the A B C of information in hygiene or sanitation.

As a rule the Russian turns to the doctor for help only after the disease has sunk its roots deeply, and has brought on complications from other diseases, and when the most experienced and skilful physician is helpless; when science can no longer combat the evils of nature.

Most marked is the number of ailments, and the degree of mortality among children in the colony, and those who know how the plain Russian people violate all rules of care of children, will not wonder at it. Little children are seated at the table together with adults to eat the same foods with them, and are often treated to the same crude spirits. I have seen cases where mites of one or two years became intoxicated from these drinks and died from it.

Dr. Krasnow closed his report with a forceful appeal to teach the pupils in the Russian schools the elements of hygiene, sanitation, anatomy and physiology.

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RUSSIAN

Russkoye Slovo, (A New York newspaper), Dec. 9, 1918.

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RUSSIANS IN AMERICA

(Correspondence and Letters)

FROM THE LIFE OF RUSSIANS IN CHICAGO

(Sketch by R. S. Special Correspondent, Serghey Heiman)

A description of the Russian colony in Chicago presents exceptional difficulties for various reasons.

To begin with, there is almost a total lack of literary-archive material, except for fragmentary information, which incidentally came into the hands of local publications in the Russian language, and of which Dr. H. R. Krasnow, old Chicago resident, zealously preserved isolated copies.

Secondly, altho the Russian colony in Chicago is second among the Russian centers in the United States, it is extremely scattered both in the city proper and in the suburbs of Chicago. This condition of a 'sprinkled'

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Russkoye Slovo (A New York newspaper), Dec. 9, 1918. WPA (ILL.) PROJ. 30275

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Russian settlement causes a severe breaking-up of its cultural forces, which were originally quite weak as compared with New York, and tends to form petty centers, frequently competitive, to its own detriment. It is sufficient to point to the thirty socio-political and religious organizations in the Russian colony of Chicago, with a population of some thirtyfive to forty thousand people to see the incredible diversity of 'contending forces' in the Russian colony.

The more significant centers into which the Russian population of the Chicago suburbs is divided are the following (these figures are very close to being accurate, having been gathered from old-timers; it is a pity that the embassy has no statistical material):

- | | | |
|----|---|---------------|
| 1. | Kenosha's Russian colony consists of----- | 2,000 people. |
| 2. | Whiting " " " " ----- | 1,000 " . |
| 3. | Erie " " " " ----- | 2,000 " . |
| 4. | Buffington " " " " ----- | 1,000 " . |
| 5. | Indiana Harbour " " " " ----- | 1,000 " . |

In these towns the industries most developed are Iron Work Construction, steel,

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RUSSIAN

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Russkoye Slovo (A New York newspaper), Dec. 9, 1918.

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cement, etc.

The Russians are engaged exclusively in factories and in mills, while the womenfolk, married or single, regardless, are employed in factories, not for reasons of need, particularly during the World War, but in order to earn and to save.

6.	East Chicago Russian colony consists of-----	500	people.
7.	South Chicago " " " " -----	500	" .
8.	Argo " " " " -----	2,000	" .
9.	Roseland " " " " -----	500	" .
10.	Melrose Park " " " " -----	500	" .
11.	Rockford " " " " -----	500	" .
12.	Chicago Heights " " " " -----	700	" .
13.	Gary, Ind., from-----	8-10,000	" .
14.	Chicago-----	20-25,000	" .

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RUSSIAN

Russkoye Slovo (A New York newspaper), Dec. 9, 1918.

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Russians are employed in various industrial enterprises of the city of Chicago, yet they concentrate mostly in farm-implements factories, International Harvester Co., McCormick, also in the factories of the well-known Russo-phile, Crane, where about 5,000 Russians are employed.

The famous Chicago Stockyards employ chiefly Slavs, of whom there are about 15,000 Poles, and of Russians not less than 5,000.

About 4,000 Russians are engaged in mattress factories and paper factories. Industries of smaller scope in which Russian immigrants become engaged are: The building trade, various crafts, seasonal work on farms and finally Russians engage in cleaning windows, basements, as waiters, dishwashers, rag-picking and rag-sorting, a word, they are not squeamish about doing the dirtiest jobs.

Earnings, as in the entire country during the war, fluctuate between \$3.00 and \$10.00 per day. Women are making from \$12.00 to \$16.00 per week.

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Russkoye Slovo (A New York newspaper), Dec. 9, 1918.

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The cost of living in Chicago, rent in particular, is cheaper than in New York, at least by 25 percent. But this does not at all mean that our compatriots in Chicago live cleaner and better.

I personally have nowhere observed such poverty and such dire need among Russians as in Chicago. Here they live in certain slum sections of the city and in decayed, dilapidated, frame hands. Piles of ill-smelling refuse are conspicuous in the yards. Russian single men, with few exceptions, make their nests in boarding-houses, sixteen in one room, three or four in one bed. In the dwellings the "atmosphere" is so "solid" that indeed an "axe could be suspended."

Such sanitation in the Russian belt must be explained of course as not so much a result of ignorance and poverty of the Russian immigrants as it is laxity on the part of the city authorities, the comparative youth of the town, with population increasing at a giddy pace. All feel themselves newly arrived, crowds at a Fair, and in the feverish hurly-burly of life there

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Russkoye Slovo (A New York newspaper), Dec. 9, 1918.

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is no time for arranging a steady, clean, and healthy life. . . .

The reader may ask: And how do the Russians acquit themselves with regard to sobriety? I have not kept figures as to how much alcohol Russians consume. But I saw things, which are ominous. In the evenings, particularly on Sundays, I had occasion to observe on Russia 'little streets and alleys' something like a pilgrimage to holy places. Young people, children, women, with kerchief tied around the head tread the beaten path, in true pilgrim-style, with kettles or jugs (they do not fancy the water-well for drinking water!!) in single file, and in lines to the saloons, the taverns, after wine and after beer.

At dusk 'all is well and orderly' but a little later, at dark,--look out for trouble. Russian abandon awakes, and a melee is a common thing. From every little window resound Volga tunes--"Bounce once more," "Along she comes". Tunes from accordions and guitars blend with face-slapping and sinister blows.

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Russkoye Slovo ((A New York newspaper), Dec. 9, 1918.

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The police whistle is heard, muffled automobiles, with people inside, hands bound, "mugs" bloody, and then, the usual thing, jail, a fine, and all the rest of it as 'a premium.'

This is the general run of life in the Chicago Russian colony. I feel, dear reader, that you blush for your compatriots, who carry the good name of a Russian citizen across the Ocean, into the foremost democracy in this universe. Alas! such is the truth of life, uncolored reality!

I had occasion to hear and see numerous other great evils in the Chicago colony yet the most crying evil of them all is the chiseling and ruthless exploitation of the Russian immigrants by bankers, and by "medical quacks, who make lavish use of panaceas for all ailments, whispering formulas in order to arrest the disease," etc. etc. Government authorities are fighting this end by an intensified surveillance over these self-made "doctors" and 'learned teachers', yet experience shows that so long as ignorance and superstitious prejudice against the regular medical men persist among the plain Russian people, the struggle with all these adventurers and quacks will be rather in-

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Russkoye Slovo (A New York newspaper), Dec. 9, 1918.

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effective, and a mere outside surveillance will prove insufficient.

As a rule the Russian turns to the doctor only when the sickness takes on a chronic form, and when the patient is already more in need of a priest to administer the last sacrament rather than of a doctor, who can no longer help him.

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III H

III A Scrapbook, Vol. IX, of Dr. H. R. Krasnow, 4601 N. Broadway.

I E

I C Unidentified Newspaper Clipping Between February and May, 1918

The May 1st meeting in Pulaski Hall is reported as "unforgettable." The attendance is estimated an overflow by 1,000. Dr. Krasnow presided. In a few words he described the existing conditions, with all mankind involved in a struggle without precedent. "Those to whom democracy and love of their neighbor is dear should participate in the struggle. This meeting is the colony's first opportunity to prove to America that it is capable of appreciating hospitality - our first occasion to prove our loyalty to the American people who gave us shelter. The time has come, not for words but for action."

Next spoke Ivan Erin. He vehemently appealed to the Russians to make the Liberty Loan a success. The Club "Znaniye," of which he is a member, had bought bonds for about \$2,000.

A chorus of twenty people from the Independent Society was next on the program. They sang several songs beautifully, among them "My Country," and the new Russian Marseillaise, "Tempests Hostile." The audience was enchanted by it



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Scrapbook, Vol. IX, of Dr. H. R. Krasnow.

all and rewarded the singers with long applause.

An English speaker, a soldier recently returned from the war, also appeared. He told many episodes from the battlefield and it is to be regretted that many did not understand him. D. Orlovski spoke. His speech was of such fervor that in a moment of ecstasy he threw his pocketbook on the chairman's table.

"Take all I have. I have subscribed already, but am ready to give all. Buying Liberty Loans we sacrifice nothing, we merely take a certain sum from our left pocket and put it in our right pocket, yet by so doing we perform a great deed."

Next spoke the very popular M. Polak. But this time he surpassed himself. His speech was sparkling and sincere. In a few words he gave a picture of German heartlessness. But the central attraction at this meeting was A. A. Bublikov from New York, who was greeted very warmly. It was some time before this speaker could start, owing to the prolonged hand-clapping. Very skilfully, step-by-step the orator sketched the present state of affairs in Russia,



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economically and politically. He touched upon some details as to the reasons for failure of the Liberty Loan started by the late Shingarev, and finished his highly interesting speech with an ardent appeal to the entire Russian colony to help America with subscriptions to the Third Liberty Loan.



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RUSSIAN

WPA (ILL.) PROJ. 30275

Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918.

IN THE HIGH RYE IS OUR POOR VILLAGE LOST

Every time you come to think about the life of our Russians in America, about their organizations and societies, the above line of our poet comes to mind.

Was it not among the tall stalks of grain, among palaces, mansions, and courts of other nations that the modest life of our compatriots, their organizations, their homes in the poor, forsaken sections, became submerged? Wherever you cast your eye, you see poverty, destitution.

At a time when life in Russia is, after all, bubbling and gushing, the Russian in America continues in the same old slumbering state.

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RUSSIAN

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Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918..

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Here, too, our land is immense and opulent, now as before, but is devoid of system, even as our native land in the past and now. Of order there is none.

Chicago and suburbs contain by count 30,000 Russians. How many strong organizations do these 30,000 people have?

Where is a Russian to look for justice in the bitter hours and days of his life in a strange land? To whom turn for help, with whom hold counsel?

There are about two or three comparatively strong organizations in all. Even these are as yet young, not yet properly fortified by wisdom and experience. The others are not worth mentioning.

Out comes some kind of dawn, and before you know it flame is its name, and soon enough it turns firebrand, then ashes, finally nothing.

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Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918.

At a time when clubs, reading rooms, and social centers are on the increase in other nationalities in the United States, steadily broadening their programs, enlarging and multiplying their influence, the Russian colony is growing richer daily only in the abundance of appeals, in the abundance of conceited words and promises.

The orator steps upon the platform at a meeting, dispensing promises of all sorts by the ton, but when the time comes to act, he is crestfallen. Where did all the pep go, not even a tiny reading room can we organize, not a place where we can gather in comfort to talk over things. We are scattered, some to the woods, others after kindling.

Factions and organizations are in such abundance that even when they call for unity in reality they cause only disunity. Extremely few are those who give true unity. For, disputes and opprobrium do not make for unity, quite to the contrary, they lead to disunity, dissociation.

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Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918.

What causes all this? Why are we so poor in unity, why such inaptitude for action?

The key to this enigma lies hidden in the old trouble, not alone of the Russian colony in America, but of Russia proper.

Those of any intelligence at all are soaking in their own juices. They create small circles, small groups, and there they, so to say, keep enlightening each other, keep learning from each other, and keep feeding their organizations with these same churned-up juices. How much may we expect from a tree nourished by stale juices?

The Russian national forces are not yet sufficiently roused in America. But seldom does a leader appear from amongst the workers or peasants. Seldom will a Russian colony's "intelligent" comprehend that activity

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Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918.

must be conducted not within one's own confines but rather should it go forth into the thickest of the masses.

This is the reason for the eternal sleep from which the life of the nation's masses is perishing. This is why we are such paupers where the blessings from culture are concerned. This is why taverns prosper rather than education, organization, and helpful association.

It is time that the forces of the Russian intelligentsia in America be ejected from groups and circles, and propelled into the mass-thicket. Enough of that self-gratifying indulgence in eloquent speeches and proclamations.

To school the scholar is to do harm.

It is time for the masses of the Russian colony to think better of its

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Svobodnaya Rossiya, (Free Russia), Feb. 23, 1918.

lot, of its inadequate knowledge, and of the harm from disunity. It is time that these masses give attention to useful books, and that close contact be established with persons and organizations calling to unity and organization.

When these requirements are fulfilled, our colony will not be so deficient.

Then shall we not be so defenceless.

Then shall we not be so disorganized.

Then shall we stand up in behalf of ourselves and others.

Krasnow Scrapbook, Vol. XI, Owned by Dr. H.R. Krasnow
4601 N. Broadway
(Unidentified Clipping, June 4,- 1914)
(Correspondence)

ON ORGANIZING.

This article signed for Russian Immigrants, written in a rasping, biting style, is another expression on the topic of Methods of organizing American Russia. The opening sentence is typical of the exasperated, but intelligent Russian. He arraigns the local leaders of the colony for their large intentions but small achievements.

"Already for seven or eight years the idea of self-help organization, akin to the "Arbeiter Ring", has been hovering among the Russian laborers; many of them are members of Jewish, Irish, or German organizations", because one of their own is, as yet, non-existent.

He does not deny the fact (as he sees it) - that the Russian immigrants, chiefly peasants, need an organization which would first and foremost help him materially. "The Russian immigrant needs a job, needs practical advice, needs protection, language, then, in most difficult moments he needs assistance in cash. In this direction, organization should -

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Krasnow Scrapbook, Vol. XI, Owned by Dr. H. R. Krasnow
4601 N. Broadway
(Unidentified Clipping, June 4, - 1914)
(Correspondence)

be steered..... What nonsense to meditate on nationalism under such conditions. Russia has numerous nationalities, and if organizers will stress one to the exclusion or neglect of the other, such an organization will die at birth".

Should the organization be ecclesiastical? Those who have such needs will be ministered to for a small consideration in Temples of religion specially designed for such purposes..... The same may be said of the importance of political leanings in organizations.-- "I can be a socialist, an anarchist, a monarchist, a republican, and at the same time a member of a sport-club or be insured in any Insurance Company I may choose. Why cannot I, a socialist, be a member of an organization, whose goal it is to extend material and moral assistance to Russian immigrants"?

The writer asks his compatriots why they could not accomplish, what Germans, Italians, Irish, Finnish, Letts, etc., have long since

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4601 N. Broadway

(Unidentified Clipping, June 4,- 1914)
(Correspondence)

accomplished ... "It would seem that we alone are incapable of even imitating these others,- we are so busy caucusing, cursing or worshipping those worthless little deities, which we have brought along with us from our half-savage fatherland".

In conclusion, the writer apparently somewhat relieved from the accumulated pressure, gives somewhat more moderate council saying, that "if an organization with far-reaching objectives is beyond the strength of those who started it why not be content with a mere Bureau of Information, just so that you steer in the beginning for the strictly material needs of the population instead of cultural educational. Unemployed, hungry, --- one thinks little of culture. Without anchor, entirely dependent on chance one does inquire into universities, but after some degree of material security. Schools, universities,-- they can only be next in importance".

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Krasnow Scrapbook, Vol. XI, Owned by Dr. H. R. Krasnow,
-Russkoye Slovo, May 18, 1914- 4601 N. Broadway

ON METHODS OF ORGANIZING AMERICAN RUSSIA.

Ivan Gorsky, in developing his conception of how the Russian colonies in America should be organized (and who should organize them) shows much clear, practical thinking.

This question of organizing American Russia was the topic of the day at that time (May, 1914) in the Russkoye Slovo, and Gorsky, begins his letter by objecting to the question "whether organization is at all necessary, and if so should it be of an ecclesiastical or in any way of a religious nature". He feels that it was poor strategy to pose the question thusly. He asserts that the Russian immigration is chiefly a peasant immigration. No industrial workers, no bourgeoisie- entirely raw material, without any political credo; illiterate.

Gorsky therefore contends that it would be foolish "to entertain notions that the peasants, in their present state of mind on realities would flock to any type of organization". He further shows, and with much insight, that a considerable amount of petty organizational detail

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Krasnow Scrapbook, Vol. XI, Owned by Dr. H. R. Krasnow,
-Russkoye Slovo, May 18, 1914.- 4601 N. Broadway

work would be necessary as foundation,- "and only organizations with material aid in them would insure everybody's sympathy".

Gorsky boldly states his view on the absurdity of inviting everyone who is desirous of organizing American Russia, irrespective of convictions held by these people. "In my opinion the progressive elements of the Russian Colonies must join their efforts to create a type of a progressive peasant-Industrial organization with Cultural-Educational objectives on the one hand, and material mutual aid on the other hand, not without its Bureau of Information and broad propaganda chiefly on farm-labor". Further,- "Inasmuch as the fates have transformed the peasantry here into Industrial workers their interests are, as a result, bound-up with the interests of the American proletariat, and it is imperative that they go hand-in-hand with the American Trade-Unions." He demands that the leaders of thought in the colony do not hobnob with reactionary Russian forces here: "Inasmuch as the organizations will be progressive they must fight the enemies of progress, tsarist agents and satellites, the well-groomed black-hundreds, whose chief slogan is 'slug the Jew, the alien, and the intellectual' ". The job of organizing must be done by

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progressives only, whatever their particular leaning as a progressive may be. He further suggests that while the organization is primarily for industrialized peasants and, as such, is chiefly a 'Russian and National organization' yet this should not mean "Nationalistic" - other nationalities should not be barred from membership if they desire to make themselves useful to the Russian Colony.

In conclusion, Gorsky summarizes the situation thus:-

a. "Before developing the viewpoints of Krapotkin or Marx to the Russian Muzhik it is necessary to teach him reading, writing, and at least a little of thinking." Afterwards one may go ahead and "treat the peasant to the luxuries of collectivism and communistic anarchism".

b. That progressive non-partisan organizations will have greater success because they are more popular, more lasting, better attended. He also urges autonomy for each organization.

(Note; This article shows the difficulties facing Russian organizations.)

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Newspaper Clipping--Russko-Amerikanskoe Ekho, New York, No. 52 (1909-10)

CHICAGO: THE RUSSIAN UNIONS AND CIRCLES

"The Russian Colony in Chicago is not different from that in New York, there is the same lifelessness, the same chaos and emptiness.

For the last five years the social life of the Russian Colony of Chicago has not moved forward a step, although more new immigrants arrive every year, and a number of new "unions" and "circles" quickly rise and decay. Often visiting Chicago, I received in answer to my question, "what is new?", the answer "everything is just the same." And that sameness has long been antiquated. New forms of organization and fresh strength to be devoted to the matter are necessary.

In Chicago there are "on paper" dozens of Russian progressive organizations, and it is very curious that the same people are active in all of them. All these Chicago organizations might form one large, strong, progressive and lively organization.

Krasnow Scrapbooks, Vol. IX, 4601 N. Broadway, Chgo., Ill. WPA (ILL.) PROJ. 30275

Newspaper Clipping--Russko-Amerikanskoe Ekho, New York, No. 52, (1909-10)

Take, for example, the local "Russian Library" and the Russian Social-Economic Club, which are not only useful but directly necessary to the Chicago colony. In the meantime, the library has twelve (!) members and the club a few more. A library is needed by all immigrants, why then do not the remaining organization set about constructing a library? Why is it that there are altogether only a few dozen books in the library? Why is the club open only several hours in the evening when all organizations should have a large roomy club, which would be open the whole day and in which there could be given frequent free concerts and lectures.

The Society of Russian Students has all in all 25 members; of these 20 either cannot or do not wish to attend meetings, the five are, of course, not in a position to create anything. In the meantime these five or six energetic and devoted students could be of much use in a large organization.

One "progressive organization," the Society of Russian Workers, has in its constitution the clause "except Jews." By this they first, unjustly insult the Jews, and second, offend every liberal man. And how much labor and energy

Krasnow Scrapbook, Vol. IX, 4601 N. Broadway, Chgo., Ill. WPA (ILL.) PROJ. 30275

Newspaper Clipping--Russko-Amerikanskoe Ekho, New York, No. 52, (1909-10)

has the sympathetic and active Dr. Krasnow expended on the formation of the Russian branch of the "Arbeiter Ring" which provides for Russians in case of illness or accident, but up to the present his efforts have not been crowned with success.

From one angle, the Russian Colony suffers from the fact that it is divided into small groups, from another angle, from the fact that it does not believe in its own strength.

The people of Chicago go with pleasure to listen to a tiresome lecture by a New York celebrity, and rarely goes to the useful and interesting lectures of their own Chicagoans.

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Krasnow Scrapbooks, Vol. X, Owned by: Dr. H. R. Krasnow, 4601 N. Broadway, Chgo. Ill.

Unidentified Newspaper Clipping, Probably 1908 or 1909.

The state of organization in The Russian Colony 1908-1909.

The writer of the letter to the editor wishes to answer the letter of a man who had written asking for the names of Russian organizations in Chicago (ed. note--the paper is evidently in New York.) He says that he has lived six months in Chicago and has learned of several organizations here. They are: The Group of Socialist-Revolutionaries, The Group of Social-Democrats, The Hand (Ruka) of Aid to the Russian Revolution. They give two or three plays and concerts a season. And this is Chicago with the largest Russian Colony outside New York. There are organized groups in other cities and only in Chicago is there a lack of necessary organizations.

Ed. note--The name at the end has been almost completely torn off but enough remains to identify the writer as, in all probability, Dr. H. R. Krasnow, (at this period he signed himself Krasnovskii).

I. ATTITUDES

D. Economic

Organization

1. Capitalistic Enterprise

a. Big Business

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RUSSIAN

Rassviet (The Dawn), Apr. 4, 1935.

A STRANGE BUSINESS

(Editorial)

The five girls born together last year into the family of a Canadian farmer by the name of Dionne in the province of Ontario have been, although it may seem strange, converted into a commercial enterprise of a quite peculiar type.

The American and Canadian press at the time of the birth and long after devoted to these quintuplets more space than to any other event of world importance. In connection with this wide publicity, enterprising businessmen appeared and began to show the tiny girls to the curious public, to film them for the movies, to sell their portraits, to record and print every word said by the girls' physicians to numerous interviewers, to reproduce verbatim conversations with their parents and relatives and to pump money out of the public by all possible means.

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RUSSIAN

Rassviet (The Dawn), Apr. 4, 1935.

Last year the same businessmen made an attempt to bring the quintuplets to the Chicago Century of Progress, but the attempt ended in failure.

As a result of the commercial exploitation of the quintuplets, according to the Canadian papers, close to a million dollars has been collected already. This money, it is assumed, will be kept on deposit in the bank until the girls reach maturity. To conduct such a complex and far-flung business undertaking as had grown around the "quints," a special advisory council was created. This council has already been confirmed in its duties by the Canadian government, which had taken the girls under its special care. The quintuplets' parents meanwhile were deprived of their parental rights and removed from every participation in bringing up the girls and, of course, in sharing in the profits brought in by the enterprise.

The father of these girls, a poor farmer, receives relief from the government. The mother of the girls--she has ten children--was confined with the girls for only five days, as she had to leave her bed and feed the rest of the

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RUSSIAN

Rassviet (The Dawn), Apr. 4, 1935.

children. The Dionne family was so poor that the mother did not even have enough diapers for the newly-born infants.

At present a special nurse is employed for each girl. They have the care of several physicians, but the rest of the Dionne family lives as poor a life as before. So affirms the girls' mother. She complains that the quintuplets are not even permitted to see their older sisters and brothers.

After the girls were born, the parents were in a state of confusion. They had no idea that so many "good-hearted people" would be found to care for the children, and, consequently, they painted the future in gloomy colors.

But when many "good-hearted, generous people" appeared, and when the Dionne parents were deprived of their parental rights and removed from participation in the care of the girls, they came back to their senses and demanded through the courts reinstatement of their rights. The lower courts, according to the Canadian newspapers, decided against the parents, but they intend to file an appeal.

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Rassviet (The Dawn), Apr. 4, 1935.

What the outcome will be nobody knows, but if the higher courts also decide against the parents they will be forever deprived of their parental rights, and the girls as heretofore will remain objects of commercial exploitation for the benefit of enterprising businessmen.

All this shows that in our times every event is considered from the commercial viewpoint and is taken advantage of by businessmen. Commercialism has finally spread even to the children.

WPA (ILL.) PROJ. 30275

Rassviet (The Dawn), Mar. 30, 1935.

NEWSPAPERS AND RADIO

For several years, a relentless war has been going on between American newspapers and news agencies, on one side, and radio broadcasting companies, on the other. The goal of this war has been mastery of the air, or more exactly, the might to broadcast newspaper news over the radio.

Powerful news agencies, such as the Associated Press and the United Press, have been leading the fight against radio stations because they fear competition. The radio listener, after listening to the news over the radio, will not buy a newspaper. The fight was a relentless one and ended in victory for the Associated Press and the members of this newsagency. A special control committee has been created and the rights of radio stations to broadcast news are strictly limited. As of March 1, 1934, the news broadcasts are limited to two a day, with no more than five minutes per broadcast. Each news item can contain no more than twenty words, and each broadcast no more than six hundred words. Besides, the news may be broadcast no earlier than nine

Rassviet (The Dawn), Mar. 30, 1935.

o'clock in the morning and no earlier than nine-thirty in the evening, that is, after the appearance of the morning and evening newspapers on the stands.

The radio broadcasting companies did not accept this decision. The war continued. The fight against the strait-jacket rules and limitations was taken up by one large radio station in Boston. It refused to comply with the edict and organized a news agency of its own to gather news for transmission over the radio. The agency now functions in seven New England states and furnishes its service to eight stations.

Thus it now happens that many radio stations broadcast the news irrespective of the conditions originally imposed.

In their attempts to anticipate newspapers and get the news over ahead of them, the stations pay very little attention to the tastes of the radio listeners. To the latter's dismay, they very frequently interrupt musical programs and rush in with news about some sensational murder story. It is possible that

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Rassviet (The Dawn), Mar. 30, 1935.

the fight will culminate in the newspapers' refusal to print the radio schedules.

WPA (ILL.) PROJ. 30275

Rassviet (The Dawn), Mar. 7, 1934.

PRESIDENT ROOSEVELT'S SUGGESTIONS

(Editorial)

President Roosevelt, in his speech last Monday relative to the functioning of the N. R. A. and delivered before a large assembly of manufacturers, made a number of good suggestions. Whether these suggestions will be realized is another matter. The President told the industrialists that the Government could not carry on its shoulders, as heretofore, the entire burden of supporting twenty million people (over eleven million on relief, over four million employed on public works projects, over one million war veterans, a great number of Government employees, and many others receiving Government aid).

According to official figures, the N. R. A. program has decreased the number of unemployed by approximately two million men. But if we consider the total number of unemployed, this figure, however important, is quite insignificant. Thus, it is obvious that even up to this time the struggle to relieve the unemployment situation has been carried on at the expense of the Government

Rassviet (The Dawn), Mar. 7, 1934.

and not at the expense of industrialists and manufacturers. Now, according to the President's suggestion, the industrialists should take upon their shoulders, if not the whole, at least a part of the burden of unemployment. To make this possible, the President suggests that the manufacturers shorten working hours and increase the number of workers in their plants. The President, however, expressed himself in most decisive terms against the lowering of wages in connection with the reduction in the hours of the work day, a practice which has been prevalent in many industries, according to the President. The President declared that wages should be raised rather than lowered, even while the working time is reduced, as only then, in the President's opinion, will the purchasing power of the population increase. Such an increase in purchasing power will in turn stimulate all industry to higher production, and will make possible a general **improvement** in the economic life of the country. "The reduction of working time accompanied by the lowering of wages will not bring any benefits to the people," said the President. The President also stated that the workers should enjoy complete freedom in organizing their own unions and electing their own officers; otherwise they would be forced to accept the

WPA (ILL.) PROJ. 30275

Rassviet (The Dawn), Mar. 7, 1934.

unions sponsored by the employers.

The industrialists who listened carefully to the President's speech applauded heartily, and then declared that they would support all of his measures intended to relieve the unemployment situation and the economic crisis. Only a few of them, the more conservative ones, were apparently not satisfied with the President's speech. They declared that the President's remarks and suggestions were directed not toward economic regeneration but toward economic ruin and the destruction of American industry.

However, one cannot attach much significance to these loud expressions of enthusiasm on the part of the industrialists, for everyone is well aware that they actually do all they can to evade or break the laws and regulations intended to improve general conditions. There is no doubt that if Congress enacts any of the President's suggestions, many manufacturers will try to evade or get around them, as they do now with the N. R. A. codes. The near future will show how the manufacturers will follow the suggestions which they have so loudly applauded.

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Russkii Viestnik (Russian Herald), Aug. 31, 1926.

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THE RIGHT OF THE WORKERS TO THEIR INVENTIONS

May a worker who has invented some kind of a technical improvement of a factory method, or who has perfected some mechanical equipment, ask for a patent?

This problem, which has repeatedly arisen in the courts, is entirely untouched by the American laws. Practically this question in each separate case is decided according to the agreement between the worker and the employer. There is a principle concerning this question, which was set by the courts, (to the effect) that the worker who, by agreement with the employer, has no duties of any technical improvements or perfections but who worked out his ideas outside the shop and during the hours of his leisure, has the full right to his patent. If the worker, in working at his ideas, made use of the materials and the assistance of labor of his employer, the latter cannot apply for the patent of these ideas, but (he) can make use of these ideas without paying the inventor any compensation.

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The patent is given out to the rightful inventor, but the employer gets permission to its use as long as he remains in the business, even if the inventor leaves the place of his employment. However, this right does not pass to the heirs or successors of the employer. Any mechanic who is hired to make improvements, once he sells in advance his ability as inventor he cannot claim his patent.

The results of his inventions become, by agreement, the property of the employer.

There are two forms of agreement. One of them in which the worker definitely renounces all rights to his inventions if these are made during the time of his employment. By such agreement the worker is deprived of the right even to a part of the profits of his inventions. By the other - a more limited form of agreement - the inventor is hired for the improvement of definite mechanical processes and machines. By this agreement the

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inventor has the right to such of his inventions as do not concern the machines and processes of the production of the employer. Concerning the experienced mechanic who is working for the inventor in the practical achievement of his ideas there also arise doubts. If such a mechanic invents something new which improves the idea of the inventor, he can claim a certain part of the general invention. By the decisions of the courts in such cases, if the improvement does not change the fundamental idea or principle of the invention, the mechanic has the right to patent this certain part of the invention, but if the mechanic entirely changes the aspect of the machine, building it on a new principle, then the right to the patent belongs to him only.

(Editor's note: This is of interest, as most Russians in Chicago are workers).

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Russkii Viestnik (Russian Herald), Feb. 4, 1924.

WPA (ILL.) PROJ. 30275

THE WORKERS' BANKS (Summary)

More than six billion dollars of all the savings in the American banks belong to the workers and unions. What use is that money to the workers? For what aims is this money used? Who is taking advantage of it and who controls it?

The depositors are getting interest. Theoretically they get three per cent, but in practice - thanks to existing practices, such as non-payment of interest if the money is drawn even one day before the interest term - they get less than three per cent. The same worker, if he needs money and is able to put in a mortgage, pays to the bank 6%, 7%, and in some states, 8%. He often pays excessive commission and helps the bankers in the accumulation of big profits. But all this is not of such importance as the fact that the control of all that money is mostly in the hands of the banks, and this is of very little advantage to the working class.

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The bank is a credit factory which produces and at the same time distributes credit. The banks also control credit. Who is taking advantage of this credit, the worker? Certainly not. Do you remember the house-building dispute in Chicago and all over the country? Who denied credit to the contractors who had employed union workers? During the war, when there was a great scarcity of workers, the foundry factories in Norfolk, Va., were forced to recognize the foundry unions. A short time after peace was declared the factory owners, feeling power, first withdrew the recognition of the unions and started to cut wages. This was done by all factories but one, which had some directors (who were) former members of the unions and, therefore, friendly to the workers. All the factories closed up, trying to force the workers to surrender. The factory with union workers was the only one which kept on going and therefore it had enough orders to work twenty-four hours, thus giving a great deal of work to the striking workers. The union factory had a loan of \$40,000 in one of the Norfolk banks. Due to the pressure of the factory owners' association, the bank demanded the immediate payment of the loan. The factory, not having the money on hand, would enter bankruptcy, and the

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workers would be forced to surrender. But here - the first time in the history of the labor movement in America - there was carried out a very interesting and successful experiment. The machinists' union, seeing that the influence of credit (was being) used against the workers, thought: Why not use the credit for the interest of the workers? Why not loan \$40,000 to the factory which is friendly to the workers?

Svobodnaya Rossiya (Free Russia), Jan. 27, 1923

WPA (ILL.) PROJ. 30275

WHAT PRICE LIVING

This editorial stresses the fact that since 1913 the cost of living in the United States went up 46 per cent on foods, 69 per cent on other articles of elementary necessity, which - it is pointed out - is an average rise of 55 per cent in the cost of elementary needs for the workman and the man of a low income.

On the other hand, it is indicated that wages, which for all good intents and purposes should have kept pace with the high cost of rent, bread, meat, eggs, vegetables, fruits, clothing, and fuel, have been raised slightly only in the skilled trades, whereas the wages for common labor are practically the same as in 1913, as for example, at the Pullman shops, the Western Electric Company, the stock yards, the Crane factories, etc. The editorial mentions the Department of Labor as the source for the above figures, and reflects the opinion of the Russian colony, which is chiefly engaged in unskilled labor

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and is generously provided with the excellent advice to be thrifty and to save up for a rainy day. Save up from chronic deficits.

"During the World War the common laborer achieved a raise in wages. Then the capitalist was able to force it down again to normal. As a result these are harder times for the unskilled laborer than were the pre-war times. He cannot eke out a living.

Moladaya Rus (Young Russia), Dec. 31, 1915.

WPA (ILL.) PROJ. 30275

MACHINES AND MEN

Machines keep roaring, belts are hissing and whizzing; smoke, soot, and suffocating heat fill the workshop. Workers' faces are weary, but the movements of their hands are swift and rhythmical. Each one seems absorbed in profound thought, but is mechanically going on with his task. Only at rare moments, when for some reason the thud and wheeze of the machines subside, their movements slow up and their feet visibly give way under them; on their reflective faces weariness is written and, as if by common consent, from each one's breast a cough or a groan emanates. Just like the soldiers who, accustomed to rigors of discipline and of necessity, keep marching on a sultry day over difficult sand roads, under the sounds of drums and group singing. Rumbling drums, rolling songs, and the foot of the soldier is rhythmically in step with the others. Eyes blazing, chests thrust forward. But no sooner does the drumming cease than the soldier feels that his feet will not move; he has no more strength. A moment passes by and again the machines—drums are rumbling. And these iron inspirers say to the workingmen:

Moladaya Rus (Young Russia), Dec. 31, 1915.

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Boom boom boom... We turned you into steel and iron. Be ye permeated with our sombre music, make your muscles into springs, and each movement of yours to fall in with the din. Keep turning and twisting together with the wheels, adapt your hand to our levers, become one of our component parts.... boom ... boom ... boom ...

And the machines further say, You must become unfeeling, unthinking. You must forget everything which is alien to us machines. Never mind that in your souls is an unsubdued cry about an intense desire to live, to take in the glitter of the day and the glory of the fields; never mind that your heart is aching with the gloom of years spent aimlessly, aching with the impulse for freedom and with the despair over a wasted youth - pluck all this from your breasts and turn into machines. That our clang and scream may become your favorite music; a substitute for the song of the bird and the murmur of the stream; that our vibrating steel lustre may substitute the sun for you. Boom ..boom..
boom...

Moladaya Rus (Young Russia), Dec. 31, 1915.

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Thus have machines been speaking to man from dawn to dawn day by day and year by year.

But man's spirit will finally rebel against such steel palaver. Life, this multifarious, all-powerful queen, is luring the human soul by means of hosts of invisible threads. Like air and sunshine it forces its way into the dreary homes of the poor, and into the hovels of exhausted toilers, everywhere waking in them passionate desires and strivings. And there are no bounds to these desires in the human soul.

In the rare free moments, away from filthy cellars and dark hovels - be that the unexpected glitter of the sun, the singing of birds, or the murmur of streams; or under the spell of a smile from wife or pale-faced child - man forgets the horrible, incessant machine lingo. The deep wrinkles are smoothed in those moments, and bliss comes to the weary soul of man.

Moladaya Rus (Young Russia), Dec. 31, 1915.

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He repudiates the speech of steel and, seized with the joy and the wrath of life, he solemnly replies to the machines:

Everything is in my power, everything is for me. I am your creator, you must wait on me...

Never mind that I am chained to you like a slave - you shall not extinguish the living spirit in me. Beautiful and joyous is life! I am brimful with its joys and with struggles for it. Dead is your language - powerful and vital is the human soul!

Otormsky.

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(1) Company

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Rassviet, October 6, 1926.

Concerning the Program of the American Federation of Labor. (Editorial).

The editorial contains a criticism of the program of the A. F. of L. adopted by its 46th annual convention in Detroit. The only really new point in this program was practically, the proclamation of a campaign in favor of the 5-hour day.

As to the first aim of the A. F. of L. - the struggle against the use of non-union labor - the editorial points out that this aim could hardly be achieved by the A. F. of L. as this organization could not hope to enlist all the American workmen. Its membership at that time had, on the contrary decreased from about 5,000,000 to somewhat less than 3,000,000.

As to the struggle against child labor, that also, though carried on for a long time had not given any appreciable results. At the time the editorial was written there were working in industrial enterprises over a million children under the age of 15. The struggle of the A. F. of L. is very commendable, but this organization fails to see that child labor can hardly be abolished by the efforts of any

Rassviet, October 6, 1926.

labor union, while the parents of the children, owing to existing conditions do not earn sufficient money to get a decent living.

The third aim of the A. F. of L. is "to encourage the cooperation of workmen and employers" in an effort to lower the prices of the most necessary commodities. The author of the editorial remarks that the employers cannot be interested in the lowering of their prices, because as a class they are, on the contrary, interested in selling their goods at the highest prices obtainable.

The editorial points out also that the A. F. of L. justly denounces the activities of the communist dictatorship in Russia, as harmful to the interests of the working class, yet fails to denounce the no less harmful activities of the fascist dictatorships.

I. ATTITUDES

**D. Economic
Organization**

**2. Labor Organization
and Activities**

a. Unions

(2) Craft

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CONCERNING THE PROGRAM OF THE AMERICAN FEDERATION OF
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Russkii Viestnik i Rassviet (Russian Daily Herald and
Rassviet), May 24, 1926.

PATRIOTISM AND THE INTERESTS OF THE WORKERS

In an article bearing this title and devoted to a discussion of Mussolini's legislation regulating the organization and activities of Italian trade unions, the author (writing under the pseudonym of Yeghipetskiy) mentions the creation of a ministry of labor and the substitution of so-called national association for the former free labor unions. These associations will consist both of workers and employers. It is pointed out that such a reform practically deprives the workmen of the right to strike, and that thus they will be at the mercy of the employers and the Fascist government.

This state of things created in Italy by the ultra patriotic Fascist government must teach, the author says, an important lesson to those

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Rassviet), May 24, 1926.

patriotically minded workmen who put national interests above anything else. They are easily intimidated by the argument of the Fascists that the activities of free labor organizations may endanger the national interests, and thus such ultra patriotic workmen can be persuaded to act in a way contrary to the interests of their own class. They should understand that, by thus sacrificing these interests to the demands of so-called patriots, they may be helping the enslavement of the working class by the capitalists.

Russkii Viestnik (Russian Herald), Dec. 13, 1924.

WPA (ILL.) PROJ. 30275

SAMUEL GOMPERS IS DYING (Editorial)

We are told that Samuel Gompers is dying; even that he may be already dead.

The old leader of the American Federation of Labor, who has held his office for 43 years, has left the Federation forever; he is not to return any more.

This old man who has been directing the labor movement in America has done much good during his life.

Millions of American toilers have been eagerly listening to the words of Samuel Gompers who had created the labor unions. The existence of these unions has enabled the American proletarians to lead successfully the struggle against capital, to improve their material welfare and their moral status and, finally, to feel that there is a force behind them

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which the wealthy and influential class has to take into consideration and sometimes even to dread; though even now this class sees in the workmen only its slaves.

The workmen, when organized into a union, are a force, a power.

The unorganized mass of workmen is nothing. Nobody considers this unorganized mass; the exploiters do not listen to its voice and are not afraid to resort to violence against it.

Samuel Gompers had understood that more than 40 years ago and, having realized that, he devoted himself entirely to the building up of labor unions in America.

Gompers emigrated from England where the workmen had been organized into unions a long time ago. Therefore he knew how such unions could be built

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up. In many respects he was just copying English patterns. In spite of that, the work he was doing was a hard one and at times a thankless one, as he had to organize a mass of workmen consisting of people of very different character, speaking different languages and belonging to different nationalities; they did not understand the usefulness of labor unions and often did not want to join them.

Still Gompers, who at that time was full of energy, overcame all the obstacles.

And the working class of America should recognize that herein lies his great merit.

Of course Gompers has made mistakes. During the last years his attitude towards the immigrants has been particularly inimical, despite the fact that he was an immigrant himself. He was endeavoring to prevent European workmen from coming to America, "so that they could not lower the wages and compete with the Americans," etc.

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This was an important mistake. But who does not make mistakes? Every man is apt to commit them.

The important thing is that all our life does not consist only of mistakes.

In the case of Samuel Gompers we see that, despite his mistakes, he has done a lot of good for the American workmen.

Everybody knows that.

In one of the previous editorials of the Russian Herald we read the following:

"Samuel Gompers, in spite of all his mistakes, has done much good for the workmen of America. He has organized unions, he founded the Federation of Labor, he has succeeded in getting higher wages for the workmen, etc.

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"This is enough for the old man. Further improvements will be achieved in the American labor movement by others: by the young generation."

These words were written when nobody was thinking about Gompers' death, at the time when a new Board of the American Federation of Labor was being elected, and Samuel Gompers was re-elected president.

These words proved to be prophetic: old man Gompers is leaving us, and his place will be taken by young leaders of the American workmen - new men with new thoughts and ideals.

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Russian Herald, (Russkii Viestnik), Nov. 21, 1924.

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RUSSIANS IN THE TRADE UNIONS

A few years ago there were some ignorant men among the Russian workmen in the city of Chicago, who were willing to go and work as strike-breakers. Complaints about such facts have been published time and again in our paper.

During the last few years, however, the class-consciousness of the Russian workmen has grown very considerably. Now we hear very, very rarely about Russians working as strike-breakers.

The Russian workmen are joining the trade unions in large numbers.

In the unions of tailors, chauffeurs, metal workers, mattress-makers, window-washers, cabinet-makers and other workmen during the last years there are to be found many Russians.

The writer of this article had the opportunity one of these days to talk to three Russians who are members of unions.

Russian Herald, (Russkii Viestnik), Nov. 21, 1924. WPA (ILL.) PROJ. 30275.

"In the tailors' unions there are at present many Russians, and the employers will hardly succeed in luring any one of these Russian workmen to go and work in the open shops," said the tailor Boyko.

"We have learned in America to value the power of trade unions: the union worker gets higher wages, he works in better conditions, and the employers treat him better," said F. Zamyatko, a metal worker.

"We are not worse than any other workers and are not greenhorns any more; it is not so easy for the employers to fool us: we join the unions and invite our fellow workers to join also, as we see clearly that this is profitable," said Grigoriy Lushchev, an automobile mechanic who has come to Chicago recently from Colorado.

One often listens to such answers now. In these there is perceptible a new spirit; new influences make themselves felt.

S. Otormsky.

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Svobodnaya Rossiya, (Free Russia), June 27, 1919.

LIFE AND ITS PROBLEMS

The World War created the all powerful Big Four.

When Japan is invited to participate in discussions on international imperialism, then the Big Four is changed into the Big Five.

While these Big Four or Big Five are bestowing lands, populated by millions of people, to crowned and uncrowned rulers, we here have in America at work, or about to be at work, the Laborers' Four. There are no kings, emperors, or millionaires among them. The one bad thing about them is that they are divided.

Capitalist-Republicans can sit together at the same table with kings, lords, and barons, determining the fate of countries populated by many millions of people. Just so, the now divided workers' organizations could realize their ideals and solve their problems better, if they too learned to sit at one table.



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Under the American Laborer's Four I mean organizations, which are fighting capitalism politically and economically.

These organizations are: The Socialist party, The Socialist Labor party, Industrial Workers of the World, and The American Federation of Labor with its allied organizations.

Let the reader not get frightened at the fact that I'm mentioning the conservative Federation of Labor. This purely labor organization is as yet not sufficiently revolutionary only because the revolutionary element fights shy of its ranks.

If this is not a crime before the political and social revolution I don't know what is.

The American Federation of Labor is almost virgin land for socialist-revolutionary activity. The heads of this enormous organization have



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barricaded themselves with the capitalistic press.

If you wish to know the truth, it is that capitalism in America finds more support in the American Federation of Labor than in anything else, and nothing is so precious to capitalism as the A. F. of L.

The rational attitude towards this organization is not to ignore it, but to enter its ranks, and, having affiliated yourselves with the various other organizations, to declare a political war, through concerted action, on the capitalistic parties. And what a comfort it would be to greet an American Laborers' Four: The Socialist party, The Socialist Labor Party, The Industrial Workers of the World, The American Federation of Labor and its affiliates.



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2. Labor Organization & Activities

a. Unions

(3) Industrial

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Rassviet (The Dawn), Feb. 26, 1936.

ON INDUSTRIAL UNIONS

by
Flis

Should the American trade unions preserve their present type of organization, uniting workers of only one distinct trade, or should they reorganize into industrial unions representing all workers in any given industry regardless of what work is performed by the workers? This question at present is being discussed in a lively manner by the American trade unions, and in the opinion of some observers it may lead to a split in the ranks of American organized labor.

What are, then, the pros and cons of this controversy? Let us begin with the protagonists of craft unionism. First of all they point out that this is not a new question, and that the controversy on this subject has more than once led to schism in the ranks of American organized labor. Trade unionism presupposes an organization based on the craft or the profession in which the worker or employee is engaged. It is true that the first American unions were industrial in character, for they received workers into the fold irrespective

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of the kind of mark which they performed. The Order of the Knights of Labor was also open both to skilled workmen and to common laborers. But the American Federation of Labor was founded in 1881 as an organization purely of trade-union workers. The leaders of this federation always considered that only trained workers are irreplaceable in industry, and that therefore they are the only ones who can defend the cause of labor and lead the other workers in contests. Common labor can easily be replaced, and it's hard to organize it.

In later years the Federation of Labor, it is claimed by its defenders, recognized the importance of organizing semi-skilled and even unskilled labor.

At present only a few entirely distinct and purely professional unions remain in the country. The great majority of the unions now are of the mixed kind, to which workers of closely related crafts or professions belong. This is particularly true in regard to the building, steel, and machine-tool industries and the food-processing trade. Besides these there are the so-called amalgamated unions, which unite workers of the entire industry and yet preserve a subdivisional

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structure [based on the various] trades. Finally, there are federal unions that accept semi-skilled workers and then distribute them among the proper trade unions. Those who advocate dividing unions according to trades recognize that in some industries it is more practical to organize industrial unions, but they also consider that the control over organized labor should remain in the hands of unions representing highly trained workers, for the latter have always been the base and the nucleus of American trade unionism.

The advocates of industrial unionism approach this question from an angle quite different. They regard the professional type of labor union as an obsolete form of organization, a survival of bygone times which does not correspond with present developments in economic and industrial life. New inventions, new technique, automatic machinery, and mass production systematically reduce the demand for highly trained labor and make of all workers only small screws in the huge, highly complicated industrial machine. In mass production each worker is engaged in repeating the same process, such as screwing on a nut or moving a certain lever. In the production of coal, steel, and

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automobiles and in a number of other industries unskilled labor predominates. Under such conditions, if in one and the same mill ten or twelve unions seek to function, it is unthinkable that they can act in accord for the best defense of the workers' rights.

J. L. Lewis, president of the United Mine Workers, is at present the leader of the industrial unionism. In his opinion the old type of trade-unionism creates a kind of "workers aristocracy" and leaves the great mass of the workers out. The fact that the American Federation of Labor includes only ten per cent of American workers he explains by the fact that the doors of the majority of trade unions remain closed against the rank-and-file workers. In mass production there is no division of workers according to trades, and it is therefore more logical to organize workers according to industries. In the opinion of Mr. Lewis it is particularly important so to organize them at present, when everywhere we see the appearance of the so-called company unions, which enroll all the workers in the plant irrespective of their occupations. Under existing conditions the number of trained workers in industries is very limited, and they cannot even pretend to defend the interest of all workers. The American

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labor movement cannot grow strong as long as only ten per cent of the workers belong to the unions, and the rest are left out.

Last year's convention of the American Federation of Labor permitted existing unions to enroll qualified workers in the automobile, cement, and aluminum industries and in several others in which mass production predominates. The United Mine Workers' Union interpreted this action as directed against the industrial unions and decided to exert every effort toward reorganizing all trade unions into industrial unions. Such a decision was in violation of the resolution passed by the convention of the American Federation of Labor and put before organized labor the problem of industrial unionism.

W. Green, president of the American Federation of Labor, in his appeal to preserve the unity of organized labor declared that the Federation has room both for the unions of the old type and for the industrial kind. It is possible that a break between the Federation and the Miners' Union will be avoided, but the latter's decision to keep the CIO functioning and to continue the work of

WPA (ILL.) PROJ. 30275

I D 2 a (3)
I D 2 a (2)

- 6 -

RUSSIAN

Rassviet (The Dawn), Feb. 26, 1936.

organizing unions of the new type has left the problem open pending further developments in this field.

I D 2 a (3)
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RUSSIAN

Starik, Yacov. A History of the Industrial Workers of the World (Chicago, Executive Committee, Russian Section I. W. W., 1921), pp. 188-190

WPA (ILL.) PROJ. 30275

The work of the Russian industrialists was so successful that it was decided to call a convention, which was in session from November 19-22, 1919, in Chicago. At the convention the following were present: nine delegates from the sections of the Industrial Workers of the World, one delegate from the Union of Russian Workers, and one delegate from the colleagues of the publication Golos Truzenika, who represented about one thousand members of the various organizations.

On the order of the day the convention had twenty-two questions.

Some questions bore an organizational character; others, such as the question pertaining to the dictatorship of the proletariat, the attitude towards Soviet Russia, etc., were theoretical and took up a great part of the time at the convention.

The convention approved the direction of the newspaper Golos Truzenika,

Starik, Yacov. A History of the Industrial Workers of the World.

which was published three times a week, and decided to make it a daily at the first opportunity; to discontinue the monthly publication Trudovaya Misl. (Only seven copies of this were published, from May until November, 1919).

There was also established an Executive of Russian Sections composed of each section of the Industrial Workers of the World.

The convention also took up the question regarding the departure to Russia of Russian workers living in America, as in the colony for several years a dire need was felt in obtaining such permission. Upon this question the convention passed the following resolution:

"On the question of throwing open the border for a free departure to Russia, the first convention of the United Russian Sections of the Industrial Workers of the World deems it necessary to announce that neither petitions, delegations to those in power, nor street demonstrations will bring the needed results, for the simple reason that the

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Starik, Yacov. A History of the Industrial Workers of the World.

blockade against the Soviets is supported by governments which serve the interests of international capitalism, which in this case, as at all times, takes advantage of its economic powers.

On this basis the convention arrives at the conclusion that only revolutionary action of the international proletariat will compel the capitalists of the world to stop intervention in Soviet Russia and open the borders.

We, therefore, recommend propaganda and agitation on a large scale among all nationalities with a view of united economic pressure upon capitalists and powers.

We emphatically call upon all Russian workers in the United States to join the great army of those organized in industry, so that through united effort the desired results may be accomplished."

I D 2 a (3)
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RUSSIAN

WPA (ILL.) PROJ. 30275

Starik, Yakov. A History of the Industrial Workers of the World. Chicago:
Executive Committee, Russian Section, I. W. W., 1921, p. 182.

INDUSTRIAL WORKERS OF THE WORLD AND THE RUSSIAN WORKERS' COLONY

The union of Russian workers (organized in 1907-08) was composed of political immigrants who did not know the English language and who lived for the interests of the revolutionary movement in Russia.

Newspapers printed in Russian were not in existence, and it was necessary to be satisfied with newspapers from Russia.

In the fall of 1907 appeared a newspaper, Rusky Golos, (New York City), published by a former Socialist-Revolutionist, John Okuntsov, which gained the approval of the Russian colony. Immediately after its birth, this newspaper became the official organ of the Russian organizations, mainly, the Unions of Russian Workers. Consequently, Okuntsov became a typical businessman, and the direction of the newspaper changed in accordance with public opinion.

Starik, Yakov. A History of the Industrial Workers of the World.

At that time the Union of Russian Workers embraced all the immigrants. It was composed of anarchists, Social-Democrats, Socialist-Revolutionists, workers - all enemies of tsarism.

A united front of this type would seem strange to a contemporary party worker, but considering the fact that the educational activities, aid and work of the Union of Russian Workers was all directed towards the overthrow of tsarism, it will become clear that this was possible.

(This is included as background material on IWW movement among the Russians).

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RUSSIAN

WPA (ILL.) PROJ. 30275

Starik, Yakov. A History of the Industrial Workers of the World. Chicago:
Executive Committee, Russian Section, I. W. W., 1921, pp. 193-4.

The delegates to the Second Convention departed, hoping that at the next convention it would be possible to place the sections of the Industrial Workers of the World upon solid ground and increase the number of Russian industrialists. But this did not happen. In the beginning of 1921 there began a movement home to Soviet Russia, and the Third Convention was destined not to be.

Should emigration continue, then in the history of Russian industrialists in America there will be no third convention.

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RUSSIAN

WPA (ILL.) PROJ. 30275

Staric, Yakov. A History of the Industrial Workers of the World. Chicago:
Executive Committee, Russian Section, I. W. W., 1921, pp. 183-4

The Union of Russian Workers was considered by the Industrialists a friendly organization. In like manner, the Industrial Workers of the World were regarded by the Union of Russian Workers as the standard bearers of the aims of the American workers. The mutual sympathy of both organizations led to the following:

At the Cleveland convention of the Union of Russian Workers a resolution was passed, recommending that the members of the Union of Russian Workers join the Industrial Workers of the World, and vice versa.

But the actual acquaintance of the Russian workers with the ideals of the Industrial Workers of the World began in the fall of 1915, when for the first time there appeared on the American continent a newspaper in the Russian language of the Industrial Workers of the World, Rabochaya Rietch.

Staric, Yakov. A History of the Industrial Workers of the World.

The pioneering publishers of the newspaper, as well as the persons occupied with the dissemination of ideas of the Industrial Workers of the World among the Russian workers' colony, were comrades who lived in the East - in the field of decisive battles of the Industrial Workers of the World with the plutocrats, and who were aided by some syndicalists of the West.

I D 2 a (3)
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RUSSIAN
WPA (ILL.) PROJ. 30275

Starik, Yakov. A History of the Industrial Workers of the World. Chicago: Executive Committee, Russian Section, I. W. W., 1921, pp.193-4.

The second convention of the Russian sections of the Industrial Workers of the World took place on May 3-7, 1920, in Chicago, with thirteen delegates representing about one thousand members.

After the reports of the executive committee and of the delegates had been heard, the convention took up several questions, of which the most important was the question of aid to Soviet Russia.

Those who did not understand international affairs thought that Russia was in need of material aid, and the Russian colony was discovering all sorts of aid, except the most important one - that of creating public opinion so as to lift the blockade of Soviet Russia, to curtail the aid of the United States Government to counter-revolutionists who attack Soviet Russia, and the revolutionizing of American workers in

Starik, Yakov. A History of the Industrial Workers of the World.

order to bring pressure to bear upon the administration and capitalists.

The industrialists were nearing the truth when they passed the following resolution:

"Taking into consideration that Soviet Russia is in need of aid in order to strengthen her revolutionary conquests; that such aid might best be given by hastening the destruction of the capitalist society - such aid is possible only by revolutionizing the working mass and by organizing them into revolutionary industrial unions of the Industrial Workers of the World."

On the question regarding our attitude towards Soviet Russia, the following resolution was adopted:

Starik, Yakov. A History of the Industrial Workers of the World.

"In view of the fact that the suffering of the Russian workers and the struggle of the Russian leaders is the struggle of the industrial leaders of the world;

"We, the Second Convention of Russian Organizations of the Industrial Workers of the World, greet Soviet Russia in her struggle against world capitalism, and hope that she will be the reflection and voice of the Russian revolutionary proletariat from poverty-stricken villages, and promise her unlimited aid in the struggle against world capitalism."

A characteristic resolution was adopted on the question of the dictatorship of the proletariat, which had been analyzed over a period of years upon the pages of Golos Truzenika and was frequently discussed on meetings. The resolution reads:

"Taking into consideration that the dictatorship of the proletariat is

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Starik, Yakov. A History of the Industrial Workers of the World.

confused with the dictatorship of the leaders; that this question is purely theoretical, as in daily life we are practicing workers' solidarity, by which we accomplish results, and in order to accomplish this, there exists a proclamation, 'The Dictatorship of the Proletariat.'

"That workers' solidarity is supported by organizing revolutionary industrial unions of the Industrial Workers of the World;

"Therefore, we do not heed the theoretical basis of this question of the dictatorship of the proletariat, and aim to promote workers' solidarity by means of which the system of slavery will be abolished."

I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(4) Strikes

I D 2 a (4)

I D 2 a (3)

I D 1 a

I D 1 b

I E

RUSSIAN

Rassviet (The Dawn), Mar. 5, 1935.

THERE SHOULD BE NO STRIKES

Why do miners leave their work and go out on strike? Why do workers in general go out on strike? One may perhaps say that strikes are the result of petty squabbles, that workers strike because of their own foolishness. But this is not at all the case. Workers strike only when they are forced to. They strike only when they are forced by the mine owners to take some action, when they cannot feed their families on what they earn, when the worker is treated like a beast of burden, when he is not considered a human being at all.

During strikes, when workers leave their jobs and attempt to improve their standard of living, scores and often hundreds of thousands of workers join their ranks. The strikers' demands are just; they are directed at the owners of the mines and factories where the workers are employed. Their demands are not addressed to the city, state, or Federal administrations. The demands are usually of an economic character. They usually concern only employers of labor. Workers, as a rule, strive only to better their own conditions.

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I D 2 a (4)

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RUSSIAN

I D 2 a (3)

I D 1 a

Rassviet (The Dawn), Mar. 5, 1935.

I D 1 b

I E In the strike struggle, unions appear as the vanguard of the fighting front. They play a very important role in the labor movement. Wherever the union is not recognized, the workers demand its recognition. Of course, the majority of the unions go through all the necessary legal formalities, but they do so because they attach no significance and importance to the procedure.

Workers strike against factory owners, against mine owners, but the judicial and police authorities are called out against the workers. These say that workers should not strike. They claim that strikes are acts directed against the law. In order to sway public opinion and justify the actions of industrialists against workers, the mercenary press spreads false rumors during strikes to the effect that the strikers are really not the workers, that the workers do not want to strike, that they are compelled to strike by some agents--by agitators and propagandists--that these agents' final aim is not to win the strike, but to provoke revolution, to overthrow the capitalist system, to do away with the existing form of government. And the press claims that in order to prevent incipient revolt, it is necessary

WPA (ILL.) PROJ. 30275

I D 2 a (4)

- 3 -

RUSSIAN

I D 2 a (3)

I D 1 a

Rassviet (The Dawn), Mar. 5, 1935.

I D 1 b

I E to take appropriate and forceful action against the striking workers.

This, approximately, is the way the striking tailors are being treated. The capitalists forget that the spirit of protest and indignation is generated by the injustices of the Social order and not by the agitators' propaganda. We see clearly that the capitalists themselves are their own gravediggers, and that their system will perish.

Instead of recognizing the just demands of the workers, the capitalists try to make it appear that the workers' demands are not aimed at the improvement of their conditions, but at the destruction of the existing government. This is done despite the fact that the United States Constitution guarantees workers the right to strike. The same situation is taking place in connection with the strike conducted by the workers of the Gleen Alden Coal Company. The workers had declared a strike, and the company appealed to the courts for an injunction. The injunction was granted and this meant that the strikers had no right to picket the mine.

MPA (ILL.) PROJ. 30275

I D 2 a (4)

I D 2 a (3)

I D 1 a

I D 1 b

Rassviet (The Dawn), Mar. 5, 1935.

I E On what ground did Judge Valentine outlaw the strike? He did it on the ground that the United Mine Workers' representatives declared in court that the miners' union had nothing to do with the strike declaration. But no matter what we think of the Anthracite Miners' Union, we cannot deny the fact that this Union still has power over a section of the coal miners and this is the Union which declared the strike.

Everyone understands that an industrialist's profits are more if he pays less to his workers and makes them work longer hours, and for that reason alone it is easy to understand the motives which drive workers to strike for higher wages and shorter hours.

The workers should unite in one big union of free and independent toilers, should join the ranks of the army of labor and hew a path toward a new social order under which there shall be no exploitation of man by man.

Unemployed Miner

WPA (ILL.) PROJ. 30275

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RUSSIAN

WPA (ILL.) PROJ. 30275

Rassviet, March 3, 1928.

THE COMMUNISTS INTERFERE WITH THE GIVING OF RELIEF TO STRIKING MINERS

The conference of March 1, 1928, was opened at 8:45 P. M. at the headquarters of the newspaper Rassviet by Dr. Pertsov's report on the work done by the temporary committee elected by the Initiative Group of the striking miners. Dr. Pertsov first of all proposed that a chairman and a secretary of the meeting be elected. This proposal was accepted.

The meeting was attended by sixteen delegates of Bolshevik organizations and by eight delegates of progressive (non-Bolshevist) organizations. It was found out that the Bolsheviks, in order to get an artificial majority and to silence all dissenters, had sent two delegates from each organization.

The Bolsheviks demanded that all the work undertaken by the Russian organizations in order to give relief to the miners, should be done

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RUSSIAN

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WPA (ILL.) PROJ. 30275

Rassviet, March 3, 1928.

entirely under the control of Bolshevik committees and that the money collected should be sent only to places indicated by the Bolsheviks.

The delegates of non-Communist organizations would not agree with such conditions. No agreement was reached, and the Bolsheviks left the conference. The Initiative Group, however, declared that it would not abandon the relief work undertaken by it. The program of a great festivity, to take place on March 25, 1928, at Walsh's Hall, was being successfully rehearsed. The following organizations had joined in arranging this festivity: The Society Rassviet, the Society for Relief to Political Prisoners, the Club Mayak, the Russian-American Citizens' Club, and the Russian Center.

I D 2 a (4)

RUSSIAN

Novy Mir, Sept. 10, 1914.

WPA (ILL.) PROJ. 30275

The strike of the West Side bakers is nearing its end. Almost all the employers gave in and signed a contract with the union. They gave in because the Jewish population refused to buy bread without a label. Only one large firm, Shapiro & Newman on Maxwell Street is still obstinate. But here too the population, chiefly Russian peasants, is looking for a label when they buy a loaf of bread. As a result the clever bosses began to slap false labels on their scab bread. The union detected this and filed suit. The bosses were arrested and later let out on bail. At present they are obliged to abandon their trick, and are again selling their bread without a label.

Comrades of that region are asked to watch closely that storekeepers do not sell bread without union labels.

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II B 2 d (1)
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RUSSIAN

WPA (ILL.) PROJ. 30275

Miscellaneous Material in possession of Dr. H. R. Krasnow, 4601 N. Broadway,
Chicago, Ill.

To all Russian Workers

To the entire Russian Colony in America.

Comrades! The Chicago Newspaper Russian Viestnik-Rassviet is printed by strike-breakers. The bosses of the newspaper have categorically refused to grant the demands of the workers and to recognize the Union. For three days we have attempted to prove, that the workers have a right to be organized and work on union conditions. The bitterest enemies of the working class were forced to recognize this right of the workers, but the publishers of this newspaper, Russian Viestnik-Rassviet, on the headline of which it is said that the newspaper is an organ of "The Russian Professional Unions and Cultural-Educational Organizations", want to deprive the workers of this right.

If the Russian professional unions exist in this country, and if any progressive organizations have anything in common with this newspaper, they will not tolerate this newspaper being printed by scabs, as it is done now.

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II B 2 d (1)
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RUSSIAN

WPA (ILL.) PROJ. 30275

Miscellaneous Material in possession of Dr. H. R. Krasnow, 4601 N. Broadway,
Chicago, Ill.

The entire Russian colony of the United States and Canda, all Russian workers, all those who work for wages, should support the striking workers of the newspaper Russian Viestnik-Rassviet and the Chicago Typographical Union No. 16, under the leadership of which the strike is carried on.

If you are with us and against the scabs, then help us win the strike. Accept the resolutions of the protest against the publishers, and out of sympathy to the union, inform all that there is a strike going on at this newspaper plant, and that scabs are being used. Send your protests to the publishers of the newspaper and a copy to us. Demand a union label on all typographical work.

Fraternally yours,

(Sig.) Chicago Typographical Union No. 16
332 South LaSalle Street, Chicago, Ill.

I D 2 a (4)
II B 2 d (1)
I E

RUSSIAN

WPA (ILL.) PROJ. 30275

Miscellaneous Material in possession of Dr. H. R. Krasnow, 4601 N. Broadway,
Chicago, Ill.

Dear Sir:

This will advise you there is a strike on at the plant of the Russian newspaper, Rassviet (formerly Russky Viestnik-Rassviet).

The strike was declared sometime ago by the Chicago Typographical Union No. 16, after the owners refused to recognize the union.

In view of the obvious unfair, anti-labor attitude of this publication, scores of Russian societies, fraternal and labor organizations have passed resolutions condemning the publishers of the paper for their unfair attitude toward the workers and upholding the union men in their struggle for living wages and conditions.

RUSSIAN

I D 2 a (4)
II B 2 d (1)
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WPA (ILL.) PROJ. 30275

Miscellaneous Material in possession of Dr. H. R. Krasnow, 4601 N. Broadway,
Chicago, Ill.

At a district conference held a few days ago in Chicago in which sixteen Russian societies of Chicago, Milwaukee, Kenosha, Gary and other cities participated, such a resolution was passed unanimously.

We bring this matter to your attention with a request for your sympathetic cooperation.

Respectfully yours,

N. Kozak
J. Sleznik
H. Petruchik,
G. Baka,

The Locked-out Workers of Rassviet, Members
of Chicago Typographical Union No. 16.

1. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

b. Cooperatives

I D 2 b

I E

II B 2 g

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II B 1 c (1)

RUSSIAN

WPA (ILL.) PROJ. 30275

Interview with Mr. James Trushinsky, Secretary of the Russian
Cooperative Society, and Mr. Alexander Urieff,
Manager of the Cooperative Restaurant.
(Nov. 16, 1936)

Some years ago the Russian Technical Aid Society was a club of Russian workers. All of them were single men and were compelled to take lodgings. They were thoroughly disgusted with their lot and homesick for real Russian food. They debated how to improve this situation and laid out constructive plans for the opening of a little restaurant at 1734 W. Division street.

Each of the members of the Russian Technical Aid Society gave \$25 as his share for a cooperative restaurant, which was opened shortly after.

The Russian Technical Aid Society later changed its name to "Russian

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RUSSIAN

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WPA (ILL.) PROJ. 30271

Interview with

Workers' Cooperative Society" (its present name), and now has 116 members. The organization has been granted a charter. They meet once a month to discuss the affairs of their organization and plan ways and means of aiding other organizations with which they are sympathetic.

In 1922 the members of the Russian Workers' Cooperative Society decided to open a new restaurant (the Russian Cooperative Restaurant), now located at 1628 W. Division street. All members of the Russian Workers' Cooperative are shareholders in the Russian Cooperative Restaurant.

The restaurant is under the management of Mr. Alexander Urieff. The financial standing of the Russian Cooperative Society has been sound during the years of the late depression and it is improving. The restaurant employs nineteen people, including the manager, and it is a strictly union affair.

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RUSSIAN

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II B 1 c (1)

WPA (ILL.) PROJ. 30275

Interview with

All profits from the Russian Cooperative Restaurant are used for the maintenance of club rooms at 1628 W. Division street (above the Cooperative Restaurant), for the purchase of Russian books - classics both old and new. A good deal of its money is used to support various Russian schools in Chicago. A very hospitable and homelike atmosphere prevails in the Russian Cooperative Restaurant, and it is patronized by 95 per cent of the workers in the Russian colony, and also by workers of other nationalities, tourists, etc.

The Russian Cooperative Society, as well as the restaurant, has been for a good many years a great social factor in the lives of the Russians in Chicago. In their club rooms they conduct open forums, lectures, concerts. Their large library and reading rooms are open to the public at all times. The members of the Russian Cooperative Society are outstanding members of various left wing political parties.

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RUSSIAN

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II B 1 c (1)

Interview with

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They spare no effort to help the workers culturally, educationally and socially.

For years students from the Chicago universities, social workers, and all interested in the Russian colony and the mode of living of the Russian workers, have come to the Russian Cooperative Restaurant.

In recent years tours, conducted for educational purposes under the auspices of the Works Progress Administration and the Chicago Recreation Commission, have included in their programs the Russian Cooperative Restaurant and its club rooms. They have listened to Russian music played by Russian musicians, songs by Russian singers, and have watched Russian dances.

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RUSSIAN

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II B 1 a

II B 1 c (1)

WPA (ILL.) PROJ. 30275

Interview with

The Russian Cooperative Society maintains meeting halls which are used by various Russian organizations without paying rent. Among the organizations taking advantage of the facilities offered by the meeting halls are a Russian choir, an orchestra, a dramatic group, branches of left wing parties, and fraternal organizations.

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RUSSIAN

Rassviet (The Dawn), Mar. 30, 1935.

CO-OPERATIVE HOMESTEAD FOR NEEDLE WORKERS

The other day final approval was secured from the Secretary of the Interior, Mr. Ickes, for the creation of an industrial and agricultural colony of needle workers near the city of Heightstown, New Jersey. This will be the first colony of its kind to be founded on co-operative principles.

The colony, named "Jersey Homesteads," will have a plot of ground, 1,260 acres in area, located 45 miles from New York City and about the same distance from Philadelphia. The soil there is fertile and well suited to intensive agricultural development. At the same time the colony will be located near two large cities, and its industrial products will have easy access to the markets by light trucks.

The colony will be built to accommodate two hundred families. The heads of these families are workers in various occupations in the clothing industry. The families have already been selected from one thousand applicants. Each

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Rassviet (The Dawn), Mar. 30, 1935.

family will be provided with a house and one acre of land on payment of \$500. The rest of the ground is reserved for the co-operative purposes. The main co-operative plant will consist of a well-equipped tailoring shop which will give work to all members for at least part of the year. The wages so earned will secure payments on the house and the land.

The average cost of each homestead will be about \$3,500. The monthly payments, including interest and amortization charges, will not exceed \$14.75 and will extend over thirty years.

Each settler will have his own house, consisting of five or six rooms with all conveniences, and his own garden and orchard.

The farm will comprise about 500 acres and will include a dairy and a chicken farm. Accommodations are being made for one hundred cows and one hundred thousand chickens. The colony already has an orchard of 40 acres. Last year, crops from the fields and fruit trees yielded an income of \$12,000.

Rassviet (The Dawn), Mar. 30, 1935.

Of the two hundred settlers, about one hundred and sixty are tailors, and fifteen are farmers. There are, besides, a doctor, a dentist, several teachers, mechanics, etc. Everything is arranged in such a way that the colony is self-contained and can get along without outside assistance in satisfying its immediate needs.

The Federal government through its Department of Subsistence Homesteads is lending the project \$850,000, out of which \$160,000 will go toward equipping the industrial undertakings. The management of the colony will be entrusted to a special committee, two members of which must be members of the colony. Later on the colony will have its own management, which will be composed entirely of settlers.

The famous physicist, Professor Einstein, is one of the persons actively interested in establishing such a co-operative, self-managing community. The sponsors of this colony set its aims as follows:

Rassviet (The Dawn), Mar. 30, 1935.

1. To demonstrate the possibility of decentralization in the industrial field, where the workers continue to live and work under sweatshop conditions in the factories and shops of crowded cities.
2. To demonstrate the possibility of combining industrial and agricultural life.
3. To carry out a co-operative experiment in which each of the participants taking part in the common effort would have his own home and his own small homestead.

It is quite proper to emphasize that although most of the twenty-five-million-dollar fund appropriated by Congress for experiments in industrial homesteads has already been disbursed; only 555 families of unemployed have been settled on the soil. This spring will see an extension of the chain of such homesteads in a number of states.

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WPA (ILL.) PROJ. 30275

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RUSSIAN

Rassviet (The Dawn), Feb. 11, 1933.

WPA (ILL.) PROJ. 30275

ATTEMPT TO ORGANIZE A COOPERATIVE BAKERY

On the above mentioned date there appeared in the Rassviet a short notice about the attempt of some Russian unemployed workers to organize a cooperative bakery in Chicago under the name of Independent Cooperative Bakery, and an appeal to the Chicago Russians to patronize this useful undertaking.

(Note: The bakery was opened, but existed only a short time. D. S.)

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III H
III G

RUSSIAN



Moskwa, Sep. 1930.

ANONYMOUS - "PROF. V. I. TERESCHENKO'S VISIT TO CHICAGO."

p-28- Valerian Ivanovich Tereschenko, young Russian scientist, visited our city, on the 7, 8, and 9th of September. He arrived recently from Prague and at present is working with a well known cooperative advocator F. S. Mansvetov on the question of a possible emigration of Russian refugees from Western Europe to the United States of America and Northern Mexico.

During his short stay in the city, V. I. Tereschenko succeeded not only in meeting several of the social leaders of the Russian Colony, but in attending also some of the meetings of the Russian Societies, namely: the Brotherhood Society of Wood St., and the Brotherhood Society of Leavitt St., and on Tuesday, September 9th, he gave a lecture, presenting the idea of reorganizing the work of establishing a Russian People's Bank in Chicago.

The meeting was held at the Y. M. C. A. on Division St; V. I. Tereschenko, in a very interesting discourse, explained to the audience all the possibilities that are in the hands of the Russians here, in developing a cooperative movement.

Moskwa, Sep. 1930.



p-28- In the speeches that followed wholehearted approval of the plan was expressed.

A proposal was made to continue the work unceasingly, despite any difficulties that might arise in their path.

Russkoye Obzrenie, Mar. 22, 1930.

THE RUSSIAN-AMERICAN PEOPLE'S COOPERATIVE BANK IN CHICAGO, ILLINOIS

To All Russian Organizations and Citizens of America:



In accordance with the initiative taken by the cooperative bank "Slavianskaya Vzaimnost" (The Slavic Mutual) in Prague, Czechoslovakia, we the undersigned, met on March 16, 1930 in the city of Chicago and resolved to establish the Russian-American Cooperative Bank of Chicago. Upon us and the Russian Organizations in Chicago falls the honor of being the first to promote the idea of nation-wide cooperation among the Russians in America. But we also know that at the same time the work of establishing Russian People's Cooperative Banks in New York, Detroit, Seattle, San Francisco and other cities of the United States where Russian colonies exist, has begun.

Our aim is to unite the scattered Russian forces. We desire that the Russian savings will go towards improving our own living conditions. We are in need of our own cooperative stores, so that we could obtain products of good quality cheaper. We are in need of our own cooperative restaurants and dining rooms, so that we could have good meals at cheaper prices. We

Russkoye Obzrenie, Mar. 22, 1930.

are in need of our own homestead cooperatives, so that anyone of us could have his own home or apartment in the cooperative. Our merchants, our small business men should have their own bank, which will finance them in their business. At the same time, we have to support our own culture, race, etc. Consequently, we are also in need of our own People's University, theatre, sporting clubs, and other activities. All of these can be organized and achieved only then, when we, in a body, arise and organize first, of all, our own People's Cooperative Bank. In the future, should all our hard earned pennies be spent on relief to the needy, it would be impossible to finance the work of some other kinds of cooperatives, and to establish widely and properly the work of cultural enlightenment. Last but not least, we are in need of our own bank, **because** in it our savings will be secure. Only our own bank, founded by us, **with** the Board of Directors and controlling committee elected by us; only our own bank, checked by the general committee of all its participants, could be a secure and trusted institution for saving in it our hard earned money. The People's Cooperative Bank will not gamble on the



Russkoye Obozrenie, Mar. 22, 1930.

stock exchange, and will not finance any speculation. It will work for and be in financial contact with tens of thousands of small enterprises; and therefore it would not take any risks, and deprive its own clients and depositors of their savings.



The work of our bank will progress only if built up on a strictly cooperative foundation. We must absolutely forget all politics, misunderstandings, discussions, and differences. Any laborer, merchant, or small business man is a welcome co-worker, provided he values independence, and believes that our bank can be established only with our own efforts, not in any other way.

He who will try to bring political, national or any other quarrels into our ranks is an enemy of the cooperative, hence our enemy. The members of any organization or party are our welcome co-workers, if they are willing to leave all their quarrels on the threshold of our People's Bank, and enter with a clear mind in order to join us in our cooperative work.

Russkoye Obzrenie, Mar. 22, 1930.

We set the capital of our bank at \$ 300,000 (\$200,000 as the principal, and \$100,000 as reserve). The price of shares is set at \$15 (\$10 as principal and \$5 as reserve). This is the smallest amount permitted by the laws of the State of Illinois. Our aim is that every Russian, and every friend of the Russians, should become a shareholder in our bank and have an interest in it.



We value equally the co-worker who holds one or ten shares. Our problem is to unite as many people as possible, so that the whole colony may participate in our concern.

We believe that the capital needed can be raised quickly, and we trust that everyone will consider it his duty to subscribe for shares. We are sure that everyone who hears about the People's Bank will become its publicity agent. We know that our strength lies in ourselves, in our organization, and in our solidarity. We trust that every organization will decide to urge their members to join the People's Bank.

Good Luck.

RUSSIAN

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Russkoye Obozrenie, Mar. 22, 1930.

The founders: P. Alekseev, V. Antsiferov, (cooperator), Augustinovich, (engineer), V. Beker, (cooperator), A. Bartushevich, (engineer) V. Bernard, G. Volos, D. Vorobey, G. Golskiy, N. Gribov, P. Grigaytis, (the editor of the Lithuanian newspaper), Tisman, (attorney), M. Gayduk, E. Goroschenia, I. Denisov, B. Ioffe, I. Erin, Dr. A. Krasnov, V. Kunashevsky, E. Karpin, N. Kozak, V. Kishun, (engineer), I Lavetor, N. Levata, F. Mansvetov, (chairman of the Board of the Savings Bank in Prague), P. Maretsky, D. Michalchik, J. Michaylovskaya, S. Michaylovsky, Dr. Nedzelnitsky, E. Neyshul, V. Oleyshuk, Dr. L. Pertzov, Attorney A. Pikiel, G. Petrunik, A. Pristupa, A. Paciuk, V. Pustovoytov, (engineer), O. Sleznikov, D. Sleznikow, V. Sabinsky, M. Syman, D. Svenchansky (engineer), A. Fedukevich, P. Chudovich, K. Shulakov.

For detailed information apply to the temporary address: 2732 Warren Blvd., Chicago, Ill., Secretary V. Kishun; Phone Seeley 4731.



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RUSSIAN

Rassviet, Aug. 17, 1929.

WPA (ILL.) PROJ. 30275

IN THE RUSSIAN COOPERATIVE SOCIETY OF CHICAGO

I happened to attend a meeting of the Russian Cooperative Society on Division street. It was on August 9, 1929. Quite a considerable number of people came to this meeting, and the discussions were lively. This is what I gathered from these debates: the society, or rather the co-operative was organized about seven years ago by non-partisan Russians. In the beginning there were financial difficulties; there were also many attacks on the part of the local Bolsheviki, who ridiculed the initiators of the society, calling them henchmen of the bourgeoisie and counter-revolutionists. But the organizers of the cooperative society did not pay any attention to these attacks as a rule, or, when it was really necessary, they would meet such attacks with the proper answers. As far as one could see, this enterprise was thriving tolerably well as long as no large amount of money had been accumulated. But as soon

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Rassviet, Aug. 17, 1929.

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as this had happened our "comrades," the Bolsheviki, started an organized movement to join the society. When a certain number of Bolsheviki had become its members, they made an attempt to control the society. And as soon as they had succeeded in getting control, they captured all the responsible and most lucrative positions and began to spend the money that had been accumulated just as they pleased. Hundreds of dollars were given to the Bolshevist newspaper Novy Mir, (New York), or were spent on the campaign for the election of Mr. Foster to the post of president, or on the pioneers, and in general for Bolshevist propaganda.

The financial report for the month of July was read. The gross intake was about \$12,000, yet, strange to say, in spite of that there was not only no net profit, but even a deficit of about \$400. The Bolshevist leaders attacked in their speeches some of the members for boycotting the cooperative restaurant and having their meals in private restaurants. Many of the members, answering these attacks, said that at the cooperative

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Rassviet, Aug. 17, 1929.

WPA (ILL.) PROJ. 30275

restaurant the prices were high and the service bad.

The greatest excitement was caused by the discussion on admitting new members. The Communists, having noticed that many non-partisans were joining the cooperative and that this was endangering the Communist control of this enterprise, mobilized all their forces. The day before the meeting they had met privately at the headquarters of some Bolshevik "pioneers," and everybody was told to apply for membership at the cooperative. On the day of the meeting sixteen new Communists were accepted as members. At the head of these were Stolar, Deviatkin and Morel. When the Jewish names of these three Communists were mentioned they aroused particularly strong protests. Voices were heard saying, "But these are the very men who tried to interfere with the organization of cooperatives. They opposed us, and now you want to foist them on us!" But all these protests were ignored. The Bolsheviks were now the

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majority and could have their own way.

It was a sad spectacle even for an outsider to see how unceremoniously these Bolshevist ruffians were acting. But nothing could be done to stop them. Perhaps, after all, the organizers of the cooperative themselves were responsible for what was happening. If you have created something good, uphold it; do not allow drones to get into your beehive. It is not the first time that such a thing has happened in our Russian colony. The Bolsheviki have already ruined many useful enterprises, but they are unable to create anything that is good.

I would venture to advise more care in the future with these "comrades," and shut the doors when they try to get into some organization.

One of Those Who Were Present.

Russian National Almanac for the year 1929, J. J. Voronko,
ed., published by the Russian National Orthodox Society,
p. 227.

WPA (ILL.) PROJ. 30275

RUSSIAN NATIONAL BUILDING AND LOAN ASSOCIATION,
917 N. WOOD STREET, CHICAGO, ILL.

Founded Nov. 1, 1923. Total turnover \$225,000.

Series begin in November, February, May, and August.

The Russian National Building and Loan Association is under state control. Its books are audited every three months. Money is loaned on first mortgages only, at a yearly rate of 6%. The commission is $1\frac{1}{2}\%$.

Persons of both sexes are eligible to membership. The amount to be deposited does not matter. It may be \$100, \$500, or \$1,000. Those who deposit \$100 have to pay 25 cents a week for six years and three months, or 50 cents for three years and six months. Those depositing \$500 pay

Russian National Almanac for 1929,

WPA (ILL.) PROJ. 30275

\$2.50 a week for three years and six months. Those depositing \$1,000 pay \$2.50 a week for six years and three months. One may loan any sum desirable.

Money may be drawn, in case of necessity and need, out of the amount deposited, or deposits may be withdrawn in full, at any time.

The office is open on Saturdays from 5 to 7:30 P. M.

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Rassviet, Sept. 1, 1926.

FATE OF THE RUSSIAN COOPERATIVE RESTAURANT

The Russian Bolsheviks, having invaded and "conquered" the Russian cooperative restaurant at 1628 W. Division street, started immediately to eliminate the non-partisan Russians who are working in this restaurant, giving their jobs to Communists. Some of the former members left the cooperative of their own free will because they could not work under the rule of the new "bosses." The cooperative is now entirely in the hands of the Communists.

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Russian Daily Herald and Rassviet, May 24, 1926.

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In a letter to the cooperators at Berisso, Argentina, the author, Mr. Khudoley, points out some of the mistakes made by the cooperators, such as selling goods at a price entirely eliminating any profit and admitting sales on credit. He also points out the utility of cooperative enterprises conducted on truly cooperative principles for the labor movement in general.

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WPA (ILL.) PROJ. 30275

Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago.
(As printed July 17, 1925.)

These extracts show the general purpose and scope of the organization, its set up, etc. In the prologue the Cooperative is called a non-partisan organization. The original is in Russian and English. Title in Russian is Ustav-Russkogo Pabochego Kooperativnogo Obshchestva g. Chikago.

Name: p.17

Russian Workers' Cooperative Association: (Non-Partisan Organization)
Organization to have a corporate seal with its name.

CHAPTER I

OBJECT AND PURPOSE

- a. To bring together Russian Workers on economic grounds or field.
- b. To organize workers cooperative restaurants, where all workers could procure nourishing food, prepared from fresh products and sold at reasonable prices.

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago.

(As printed July 17, 1925). pp.17-18.

- c. To organize cooperative stores, where workers may procure all necessities of life at reasonable prices.
- d. For education and cultural work - Russian Workers Cooperative Association will organize reading rooms, libraries, lectures, educational excursions, etc. and to assist those organized.
- e. Information Bureau - Will keep a list of all Russian organizations, schools, associations, social organizations, and names of local workers, etc.
- f. To keep records of activities of all Russian organizations, schools, etc.
- g. Also to keep records of all municipal, state and social institutions.
- h. Labor Bureau - To keep registrations of jobless workers, and send such person or persons to place or places of employment, where they are sure to procure work.
- i. Charitable Purpose - To assist Russian workers, in the United States and also if possible to assist Russian orphans in Russia and the United States.

CHAPTER II

COMPOSITION OF MEMBERSHIP

- a. Any person of good moral character, men not less than eighteen years of age,

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago.

(As printed July 17, 1925). pp.19-20.

may become a member of the "Russian Workers Cooperative Association", provided that he or she is not an employer.

b. New applicant may be accepted at the general meeting, by a majority vote of members present, and must be recommended by two members of good standing of not less than three months membership in the Association.

c. Membership dues must be paid before the new applicant is accepted, and in case of rejection, money to be refunded.

d. All members must obey the constitution and rules and regulations of the Russian Workers Cooperative Association.

CHAPTER III.

RETIRING MEMBERS

1. Any member may be discharged from the Russian Workers Cooperative Association by a majority of votes with two-thirds of all members present at the regular meeting, for the following reasons:

a. For breach of Constitution or rules and regulations.

b. For act or acts detrimental to any member, members or their family or

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago. pp. 20-21.
(As printed July 17, 1925.)

families.

c. For mismanagement, concealment of the Association's property, money, or goods.

d. For any act which will undermine the existence of the Russian Workers Cooperative Association.

2. Discharged members may receive their membership dues after thirty days.

3. Members who voluntarily resign from the Russian Workers Cooperative Association must inform the Russian Workers Cooperative Association at the regular meeting, showing the reason for the resignation. Resigned members will receive their dues from the Russian Workers Cooperative Association.

4. Accepted reasons for leaving the Russian Workers Cooperative Association and exception thereto are as follows:

a. Leaving the U. S. A. for a long period, or permanently.

b. Leaving the State of Illinois for some remote state in the U. S. A.

c. For some other reason recognized by the regular meeting of the Russian Cooperative Association.

5. Resigned members applying for reinstatement will be accepted according

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago. pp.21-22.

(As printed July 17, 1925).

to the rules pertaining to the acceptance of new members.

6. Members discharged will not be reinstated at any future time.

CHAPTER IV

MEETINGS.

1. The meetings are divided into three classes:

a. General

b. Regular

c. Special meetings.

a. General meeting is called once every six months for the purpose of electing new directors, committees, choosing or appointing all other officers, managers, etc., and also to give a semi-annual account of the Association's activities, accounting of directors, committees, managers, and all other officer or officers responsible for the conduct of the Russian Workers Cooperative Association's business, and its financial standing.

b. Regular meetings are called monthly for discussions of all current affairs of the Russian Workers Cooperative Association to hear reports, from the board of directors, various committees, various managers, etc., and also receiving new applications for membership and installing new members, etc.

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago. pp.22-23
(As printed July 17, 1925).

- c. Special meetings are called by the Chairman of the Board of Directors or by the investigation or auditing committees, in cases requiring immediate attention.
- d. All meetings are considered in order when attended by one-half of all members. A special meeting requires an attendance of one-half of all membership. The second and each succeeding meeting called for discussion of the same subject requires any number of members, but not less than 10% of the membership.

CHAPTER V.
MANAGEMENT.

1. The supreme executive power and the management is vested in the general membership meeting of the Russian Workers Cooperative Association.

All decisions of general meetings are taken as final in all matters pertaining to employees and all members of the Russian Workers Cooperative Association.

2. Board of Directors consists of ten members, elected at the general meeting.

Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago. pp. 23 - 27. 28
(As printed July 17, 1925).

OFFICERS.

The Chairman of the Board of Directors, President, Vice-President, Recording and the Financial Secretaries, and other offices if necessary.

3. All executives, managers, financial secretary, cashiers, messengers who are entrusted with money, real or personal property or anything of value must be bonded. The cost of bond is to be paid by the Russian Workers Cooperative Association.

CHAPTER VII

FINANCES OF THE ASSOCIATION.

1. Means of the Russian Workers Cooperative Association consists of the following:
 - a. Income from Commercial enterprises.
 - b. From enterprises given by the Russian Workers Cooperative Association such as, Shows, concerts, picnics, etc.
 - c. Membership entrance dues of \$25.00 per member
 - d. From voluntary donations to the Association by anyone.
 - e. Membership dues of \$25.00 is good during the life of a member and may be assigned by him to anyone with the approval of the Russian Workers Cooperative Association at the regular meeting.

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Extracts from Constitution of Russian Workers'
Cooperative Association of Chicago. pp.28-30.
(As printed July 17, 1925).

f. \$25.00 membership dues may be increased or decreased at the discretion of members.

2. Members of the Russian Cooperative Association do not receive any profits or income from membership dues or from any enterprises.

CHAPTER IX

This constitution may be abridged, enlarged, or new constitution may be made with the consent of three-fourths of the total membership, but such change or new constitution must be in accordance with the charter granted to the Russian Workers Cooperative Association.

D. Economic

Organization

**2. Labor Organization &
Activities**

c. Unemployment

Rassviet (The Dawn), May 5, 1936.

HOW MANY UNEMPLOYED ARE THERE IN AMERICA?

The American press has lately been publishing data concerning the number of unemployed in this country. These data, however, are so contradictory that it is very difficult even now to gain a true picture of the unemployment situation and its seriousness. In the European countries, as is well known, close tab is kept on the number of unemployed by the labor exchanges, municipal authorities, and other agencies. Here we have a number of institutions engaged in studying this particular problem, such as The Department of Labor, the American Federation of Labor, The Federal Administration of Public Works, the Chamber of Commerce, and even private statistical firms. The result, however, has been nothing but confusion in this important matter, and nobody seems to know even approximately just what the number of unemployed in the country is.

Recently W. Green, president of the American Federation of Labor, declared that according to his estimates in March of the current year there were

Rassviet (The Dawn), May 5, 1936.

12, 184,000 unemployed; he included in this number three and a half million men employed on the public works.

However, the data gathered by the New York Sun show that the figure cited by Green is altogether exaggerated, and that in answers to questionnaires mailed to three thousand firms the employers state that whereas in 1929 they had on their payrolls 5,498,000 men, at present they employ only 4,640,000 people, and the newspaper estimates that on the basis of the percentage of workers employed the number of unemployed in the country should not exceed four million men.

Rassviet (The Dawn), Mar. 3, 1936.

THE GROWTH OF UNEMPLOYMENT

(Editorial)

According to data recently provided by the American Federation of Labor the number of unemployed persons is again increasing. In January of the current year there were 12,626,000 idle persons. In comparison with December of last year the number of the unemployed had increased by 1,229,000 toward the end of January. In its statement the Federation declares that rise in unemployment is a seasonal development in January, but this year this increase is larger than it was last year and much larger than usual. For instance, last year in the same month the number of unemployed increased only 699,000, about half this year's increase.

The Federation considers that the new rise in unemployment may partly be

Rassviet (The Dawn), Mar. 3, 1936.

explained by the lengthening of the work week that followed the abolition of N. R. A. From July through December the work week in the principal industries had been lengthened on the average by three hours. The other important factor tending to increase unemployment is the contraction that is taking place in production and trade. After the Christmas holidays this year the number of employees laid off was larger than last year by 50,000, and in farming it was 68,000 greater.

One should also take note of the fact that out of 12,626,000 unemployed 3,672,000 men were engaged on public works in the month of January. They are included in the total of unemployed persons because public works give only temporary employment. This kind of work will be continued only as long as the funds appropriated for the purpose last. When the money has been spent, the Government will be confronted with the problem of finding new means to continue these jobs; [if it cannot continue them, it must] put the unemployed on direct

Rassviet (The Dawn), Mar. 3, 1936.

relief. Whatever is done, the Government will have to take care of the unemployed in some way if they do not find work in private enterprises.

With the growth of unemployment the expense will increase of alleviating the condition of those who are idle. Even now Government expenditures for this purpose are reaching totals unprecedented in the history of this country. According to Mr. Staplin, head of the League of American Taxpayers, the expenditures of federal, State, and city governments now exceed the expenditures of the entire population of the country for food, clothing, and shelter, almost by 650 million dollars a year. In 1934 the country's population paid nearly ten billion dollars in taxes, and the expenditures of all governments exceeded fifteen billion dollars. The deficit was made up by borrowing money. As a result the indebtedness of the federal, State, and municipal governments grows from year to year.

In the current year taxes will undoubtedly be raised still higher. The other

Rassviet (The Dawn), Mar. 3, 1936.

day President Roosevelt himself declared that in connection with the payment of veterans' bonuses alone the Congress will have to raise an additional billion and a half. Besides, money has to be found for unemployment relief and for the continuation of the public works programs. These expenditures also will force the Government to make the taxes still higher.

All this indicates that economic conditions in the country continue to grow worse. By summer and fall, in connection with the approaching elections, conditions in all probability will grow worse still.

Rassviet (The Dawn), July 3, 1935.

THE BUDGET DEFICIT

(Editorial)

The United States Government has closed the fiscal year just ended with a deficit of three and a half billion dollars. Since July 1, 1930 the national debt has been increased by fourteen and a half billion dollars. The total indebtedness of the Federal Government at the end of the last fiscal year stood at twenty-eight billion eight hundred million dollars.

The Board of Governors of the Federal Reserve System has expressed the opinion that the present indebtedness of the Federal Government is not excessive, and that it can safely be raised to forty billion without danger of inflation.

The last four years have been especially responsible for the rising Federal deficit and the increase in the debt. During that period, the Federal

Rassviet (The Dawn), July 3, 1935.

Government spent huge sums of money to counteract the economic crisis and to bring relief to the millions of unemployed. In the new fiscal year just beginning, the Government intends to spend eight hundred million five hundred and twenty thousand dollars in improving the economic condition of the unemployed. The greater part of this sum will go for public works of various kinds in different parts of the United States. According to plans prepared by the Roosevelt Administration, three and a half million unemployed will receive work on the public works projects.

It is expected that by the end of the next fiscal year, the national debt will have reached thirty-three billion dollars. The Republicans severely criticize President Roosevelt and his Democratic administration, accusing them of waste and of an unnecessary increase in the national debt, which has now reached an unheard-of peacetime pinnacle. Certain newspapers now quote excerpts from Mr. Roosevelt's campaign speeches, in which he stresses the necessity of balancing the Federal budget. They compare these statements with the

MPA (ILL.) PROJ. 30275

Rassviet (The Dawn), July 3, 1935.

spending done by his administration, and label the expenditures as excessed, as so much squandering. The Republican press, especially, denounces the President, charging him with leading the country to ruin, into economic catastrophe. None of these critics, however, seem to be able to point out any other course of action to remedy the ills of the nation.

If the American industrialists and big businessmen would provide work for the unemployed, the Federal budget could be balanced, and there would be no deficit. Private industry, however, is not able to absorb even a small part of the army of unemployed; hence the Government must step in to save the families of the unemployed from want and starvation.

The recriminations of the Republicans that President Roosevelt has broken his campaign pledges and repudiated the Democratic party platform do not hold water, since no platform or program remains unchangeable forever. Men make platforms, and life breaks them. A society which ignores the urgent demands

Rassviet (The Dawn), July 3, 1935.

of life in order to preserve the letter of the law cannot progress and is doomed to failure. One cannot confine within the limits of a part platform all the important phenomena and the constant changes in the life of a nation without stifling the national course of that nation's development.

The recent Republican conference held in Springfield, Illinois has shown that the same Republicans who criticize President Roosevelt for violating the Democratic party platform have renounced some of their own pet tenets and principles. And this seems to be only natural, because if they had clung tenaciously to their old and worn-out slogans, life itself would have pushed them into oblivion, and the Republican party would have become a dead party--dead, that is, all the practical political purposes of modern American life and American standards. In order to survive, the Republicans have been forced by necessity to abandon many of the traditional stand-bys of the Republican party. President Roosevelt, forced by the pressing needs of the moment, has done the same thing.

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Rassviet (The Dawn), May 2, 1935.

OPTIMISTIC SENTIMENTS

(Editorial)

The latest speech broadcast by President Roosevelt over the radio was an optimistic one. Touching upon the economic situation in the country, President Roosevelt declared: "Not since I was elected president have I felt more confident of the approaching economic recovery than at the present time. This recovery is felt not only in the re-establishment of the material welfare of our people, but also in the strengthening of the faith of the people in democracy and its legislative institutions. Fear is vanishing and confidence is taking its place in every phase of life." In President Roosevelt's opinion, the near future will show an even greater return of economic prosperity because the immediate task of the government is to organize public works, which will give employment to three and a half million people.

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American business circles also look optimistically toward the future. The United States Chamber of Commerce, at its convention in Washington, was informed that American industrialists are ready to spend twenty billion dollars for expansion and improvements during the next two years, and will furnish jobs to 2,000,000 unemployed. The Chamber of Commerce, however, considers that this will be possible only if Congress refrains from passing bills whose provisions are designed to retard the restoration of industry, and takes a firm stand toward stabilizing the political and financial structure [of the country] and works out a course which will eliminate the uncertainties that have existed heretofore.

Among the bills that are considered by the Chamber of Commerce undesirable are those concerning the revision of the laws pertaining to regulations of railroad transportation, monetary inflation, the thirty-hour week, compulsory social insurance, the Wagner Labor Relations Act, bills designed to increase taxes, and a number of others. Consequently, the Chamber of Commerce appears

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Rassviet (The Dawn), May 2, 1935.

to be opposed mainly to the bills that are sponsored and supported by organized labor. Among these bills, only the one providing for monetary inflation will affect both industrialists and workers because monetary inflation inevitably leads to a lowering of the standard of living of the entire population.

Whether all these bills will be enacted into laws, it is difficult to say. At the present time, it seems that Congress will pass them in somewhat modified form, with the inclusion of at least partial concessions to both workers and industrialists. So far as one can tell government and business circles in the country are entertaining rather optimistic views regarding the future. Both government officials and businessmen say that the country has passed through the worst and most dangerous period of the crisis and is now on the road toward economic recovery. This can be seen in a considerable revival in commerce and industry and in the continued reduction in the number of unemployed men.

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According to the data made public by the Federal Bureau of Unemployment Assistance, the number of actually unemployed persons is smaller than the number of those listed as receiving unemployment benefits. This discrepancy is accounted for by the fact that there are many persons receiving compensation, who do not deserve any. Thus, for instance, in Los Angeles, on checking the clients who were receiving relief, it was found that during one week 829 families voluntarily went off the relief rolls because they were afraid that their dishonesty would be found out, and 378 families were taken off the relief rolls after it was discovered that they had adequate incomes of one sort or another to maintain a normal life.

There are many dishonest individuals in every city. All of them are listed as unemployed, but in reality they are either employed or else have some source of income. Consequently, the actual number of really unemployed persons will be reduced considerably when the unemployed are transferred from the unemployment assistance rolls to public works.

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Rassviet (The Dawn), Mar. 29, 1935.

A NEW CRUSADE AGAINST FOREIGNERS

(Editorial)

After several years of comparative quiet, a new campaign of agitation against foreigners is in progress. This agitation is carried on in newspapers, in various conventions, and in state legislative assemblies.

This agitation against foreigners was caused by several circumstances, but the main cause of rising anti-foreign sentiment is the unemployment problem. When economic conditions in the country were normal, when there were no unemployed, when Federal and state governments did not have to spend enormous sums of money to assist the unemployed, there was no ground for such agitation, and foreigners were considered a desirable element. If they had been undesirable people, they would not have been admitted to the country--such people are being refused entrance now.

But when the crisis came, the situation in the country changed radically.

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Rassviet (The Dawn), Mar. 29, 1935.

From that time on, Americans began to treat foreigners with suspicion, on the assumption that if it were not for the foreigners in this country, American-born workers would certainly be able to find jobs.

On the other hand, discontent has arisen among the taxpayers; they are not dissatisfied with the foreigners who hold jobs, but with the unemployed whom they have to feed. They reason as follows: We have a whole army of our own unemployed, and yet we have to feed foreigners.

It would not be so bad if dissatisfaction with foreigners took only this form. This would be mere grumbling, simple discontent, which would disappear with the improvement of the industrial situation, but there is one circumstance which often turns mere discontent into active animosity toward foreigners.

This factor is the Communist party and its activity. During the past few years, it has been well established that the American Communist party, which is striving to overthrow the existing order of things, is made up mainly of foreigners. Foreigners who are Communists receive assistance just as

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American workers do. Thus a condition is created under which Americans support, at their expense, those people who are seeking to destroy their social system and establish, by force if necessary, their own Communist order of things.

But, since many Americans, as a result of misinformation, regard every foreigner as a Bolshevik (particularly those foreigners who came from backward European countries), they draw the conclusion that they must cease feeding all foreigners who have not taken out citizenship papers. They reason that if a foreigner has failed to become a citizen after having lived here for a long time, he is inimical in his attitude to the United States and its government.

This, of course, is not the case. It is well known, for instance, that a preponderant majority of foreigners who are Communists have received their citizenship papers in order that they may enjoy all the rights of citizenship, and at the same time secure themselves from possible deportation to their native country. On the other hand, many honest and respectable foreigners,

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for various reasons, have failed to take out their papers, and still remain foreigners, if only in name. In several state legislative assemblies bills have been introduced with the object of discontinuing every form of assistance to unemployed foreigners.

If these bills are adopted, Communists will be little affected, and honest and industrious foreigners will suffer privations, and not because they do not want to work for capitalists, and, as a result, receive help while they live as parasites, which is Communist reasoning, but because economic conditions force them into circumstances where they suffer hardship and privations, and must seek assistance from the state.

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DECREASE IN UNEMPLOYMENT

In March of 1933, there were 13,000,000 unemployed persons in the United States, and toward the end of February of the current year, the number of unemployed was reduced to 9,898,000 men. From January to the end of February of the current year, the number of unemployed was reduced by 242,000 men, or by two and four-tenths per cent. For the same period, the number of employed men and women has increased in almost every industry. Exceptions can be found only in commerce and transportation: in commercial enterprises, the number of unemployed increased by 11,000 and in transport, by 10,000.

In the Chicago district, during February, the number of those unemployed increased by one and six-tenths per cent, and the total payroll, by two and a-half per cent. The most rapid revival in industry was noticed in the following Illinois cities: Aurora, Joliet, Peoria, and Rockford. Coming weeks are expected to bring further acceleration in industrial activity.

Congress, as is well known, has passed a law appropriating four billion eight

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hundred million for public works. Since amendments to the bill were introduced in both houses of Congress, it will take some time before the law will go into effect.

According to proposals submitted by President Roosevelt, the public works are designed to give employment to three and one-half million men, which, it is expected, will automatically increase the number of employed in private industry by the same figure. Thus, when the public works get into full swing, the number of unemployed, it is hoped, will be reduced by more than three million men.

Organized labor in the United States is, at the same time, carrying on for a thirty-hour week for the purpose of reducing unemployment still more. Recently the president of the American Federation of Labor, Mr. Green, made public "A Declaration by Organized Labor," basic proposals of which are as follows:

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1. The establishment of the thirty-hour work week.
2. University education for "unusual" workers' children.
3. Social insurance, unemployment compensation, old age pensions, and sick benefits [for workers].
4. A new system of credit and financing of industrial enterprises.
5. Abolition of child labor.
6. Abolition of company unions.
7. Equal distribution of industrial profits through the medium of collective bargaining agreements.
8. Advancement of workers' political movement.

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10. Imposition of heavier taxes on inheritances.

Besides this, the American Federation of Labor demands the adoption of the Wagner Act providing for the settlement of workers' conflicts.

From all this, we must conclude that in the near future the country will have a considerable spurt in industry, provided that these economic measures are not nullified by inflation.

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NEW SONG WITH AN OLD TUNE

by

F. Chernovetz

While attempting to express an opinion regarding the so-called "New Deal," I wish to warn my readers that in my consideration of the problem I am guided by the economic rather than the political aspects, for it makes no difference, insofar as I am concerned, who are at the helm of the state--Republicans or Democrats. There is essentially no difference between the two after all. If some of the Democrats, particularly before elections, called their party "The workers' party" and the Republican party a "capitalist" one, it reminds one of the Bolsheviks who claim that the Communist party is the only workers' party and that all the rest are bourgeois parties; that only Bolsheviks are pure proletarians; and that all other workers and peasants are bourgeoisie and kulaks. But I touch this only in the discussion of the main subject of my theme--the question of the New Deal and its consideration from a worker's viewpoint, and what it promises to one who works.

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In my opinion, the slogans of the present administration remind one of the Russian slogans proclaimed in 1917 when it was said that "land should belong to peasants and factories to workers," with only one difference: here they promise "a more equal distribution of the good things of life among the people". The result, however, is the same: the "people" get just as much as the Russian peasants and workers are getting. Despite this, the slogans of the New Deal remain as popular as the slogans of the Second Revolution in Russia.

We were assured that the realization of the N. R. A. aims would reduce unemployment by five or six million men or by approximately fifty per cent; yet, as a matter of fact, we see that the number of unemployed men has not been reduced, and if it has been according to official data, the reduction amounted only to three or four per cent.

Why does all this take place? The reduction in hours of work by fifteen or twenty per cent alone could have reduced unemployment by the same percentage,

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and besides, they still boast that child labor has been abolished, and that the Government employs hundreds of thousands of men at its public works.

This is why: First, the reduction in hours of labor from forty-eight or fifty hours to forty hours does not mean that employers have hired additional men to do the work. On the contrary, they devise all kinds of ways and means to perform as much work, if not more, in the shorter hours.

Second, the N. R. A. cannot compel manufacturers to produce goods for stocks since there is no immediate demand for them. The demand for goods is lacking because the purchasing power of the people is falling instead of increasing, and the purchasing power of the dollar has fallen by forty per cent; whereas the wages of workers remain at their former level.

Despite all this, the American people still believe in the genius of President Roosevelt, in his New Deal. They believe just as the Russian people did. As far as his genius is concerned, it has nothing to do with what happens.

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Roosevelt tries to fulfill his pre-election promises for the sake of the party prestige alone, if not for personal glory. But we know that President Roosevelt is not an exception, and that many statesmen try to do some good for the reasons just mentioned.

Not all of them succeed in this, however, not genius, but time and circumstances play the role in such matters. Let us look, for instance, in the not so distant past of the Russian people and we shall see that many men of genius have retired from the stage unnoticed, while some of the most inconspicuous people have advanced to the forefront. All this happened because circumstances did not favor the first and did favor the second.

Let us consider Lenin's "genius" with his ~~Marrism~~. We notice that while the time was not opportune he was not noticed; but, when the time came for demagogues to appear and ply their trade; when the Russian people, fatigued by czarism and war, began to look far away out of the predicament, Lenin became a genius and his ~~Marrism~~ appeared on the surface.

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The same happens everywhere, even in America. If all the slogans of today had been proclaimed by Hoover or Roosevelt in 1929, they would have been laughing stocks, and yet the same Democrats who were fighting the present modern slogans now wholly support the New Deal.

But, as always happens, disappointment follows affection. Many people already realize that the New Deal gave nothing new. The same twelve million men remain unemployed. The three or four billion dollars thrown into the fight against unemployment and to help those that were idle has not changed the situation a bit. The only change has been in the number of government officials, which has grown to twice what it was in 1932. It means that the slogan proclaiming equal or a more even distribution of wealth among the people was used in vain, for capitalists and not workers continue to grow richer. The dream of reducing unemployment by means of the N. R. A. and the improvement of conditions for workers has not materialized, for the reduction in the number of hours of labor brought about only some physical relaxation but not a material improvement in workers' conditions. While reducing the hours of work, employers have increased

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prices to the same extent and sometimes even much higher than such reduction justified.

To clarify the idea I will cite an example of a worker who is employed. In 1930 he received twenty dollars a week for forty-eight hours of labor. In 1933 he worked only forty hours and received the same pay. It would seem that this worker is better off because of the change, as his hourly compensation has increased. Actually his economic circumstances remain the same. His stomach still requires as much food as previously, and the prices on all articles of food have been raised by at least twenty per cent.

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Rassviet (The Dawn), Nov. 14, 1934.

WORK IN PLACE OF RELIEF

(Editorial)

During the years of economic depression, the Federal and State authorities have spent immense sums of money for direct relief to the unemployed. Only an insignificant number of the unemployed were placed on public works construction projects, while the great multitude of the jobless received direct financial aid from the Federal or State government.

According to the latest reports from Washington, direct relief to the unemployed will be discontinued with the end of this year. The Roosevelt Administration, after a thorough study of the relief problem, has come to the conclusion that direct financial aid to the unemployed has too many objectionable features and should be discontinued. Henceforth, only invalids and those physically unable to do any work will be eligible to direct relief. All others must work

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Rassviet (The Dawn), Nov. 14, 1934.

for their money.

The labor unions and other working-class organizations have also voiced their objections to the continuation of the direct relief system.

This general opposition to direct relief for the unemployed may be explained by the following facts:

1. The people as a whole do not receive anything in exchange for the great sums of money spent for relief--money which the government takes from them in taxes.

2. Cash relief is humiliating to those who are forced by circumstances to accept it for any length of time. It places able-bodied men in the position of paupers depending upon society for their support. Self-respecting workers hate to live on public donations; they want to have a steady, well-earned income and to live a normal, decent life.

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3. Continued financial aid received regularly over a long period of time tends to demoralize the recipients. Gradually they develop a dislike for work, and they begin to shun all effort. They become truly afraid, not of the continuation of the economic crisis but of its passing, because then they may lose their relief money and may be forced to work for their living.

4. As a result of taking hundreds of thousands of men off public relief rolls and putting them on public works projects--on the construction of roads, bridges, buildings, parks, and other improvements--, a large demand will be created for a wide variety of materials, the production of which will give additional employment to thousands of men in private mills, factories, shops, railroads, etc.

These public works projects, which are to be developed in many cities and towns, in the fields and forests, and on the rivers, may cost the government and the people of the United States billions of dollars. The whole nation, however, will be able to see and appreciate the tangible results of these great

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expenditures. Instead of receiving money for doing nothing, the unemployed now on relief will create new material values, new wealth, and will receive for their work some definite remuneration.

When Congress convenes, President Roosevelt will ask the legislators to appropriate twelve billion dollars for the five-year public works program proposed by the President.

In addition, a broad plan of social legislation is in the offing. The proposed legislation, such as the social security and unemployment insurance acts, if and when enacted, will change the entire social structure of the United States, and no doubt will give much-needed economic protection to the American workers.

All the foregoing facts foreshadow great social reforms which will soon descend upon this country, and which will improve the lot of the American working people.

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WPA (ILL.) PROJ. 30275

Rassviet, Jan. 21, 1933.

CAN THE INDEPENDENT MUTUAL AID SOCIETY WORK TOGETHER WITH THE COMMUNISTS?

In the Novy Mir (New York Daily published by the Russian Communists) there appeared an article advocating the cooperation of the Russian Independent Society of Mutual Aid with the Russian-American Communists. Mr. Sidorovich, in the Rassviet, denies the possibility of such cooperation for the following reasons: he says that the members of the Independent Society stand for freedom and equality and are enemies of any kind of dictatorship; whereas the Communists stand for the enslavement of the people by a party dictatorship and deny the freedom of the press and of speech as "bourgeois superstitions." They are not concerned about the true welfare and liberty of the people, and only seek political power in order to attain selfish ends and to dictate their will to the people, which they have proved by their activity in Russia. It is impossible to cooperate with such a party.

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Rassviet, Oct. 20, 1931.

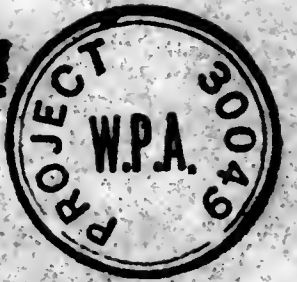
"HELP IN THE NAME OF CHRIST."

(Editorial)

President Hoover, in his radio speech the day before yesterday, at Old Point Comfort, Va., appealed to the kind-hearted Americans for Donations and aid to the millions of unemployed who are doomed to hunger and privation due to the economic and industrial crisis.

The main point of the president's address could be summed up in the following words: "In the name of Christ, give a penny for the unemployed." At the time when millions of unemployed and their families were threatened by starvation, President Hoover could undertake no stronger action to relieve their destiny, than to appeal to the Christian feelings of the rich, who robbed those who at present are in need of aid...

However, it is doubtful, whether with the old, long forgotten Christian doctrine, it will be possible to soften the hard-heartedness of the capitalists, whose entire meaning of life is based on making profits, and enriching themselves. In the United States there are many millionaires, but no one hears of any one of them, who, prompted by Christian impulse, would part with his millions and donate



Russviet, Oct. 20, 1931.

then toward aiding the unemployed.

The policy of the Hoover administration on the question of aiding the unemployed, leads, as is known, to entrusting such aid to individual charity, thus releasing the rich from the forced obligation of helping the poor. Some donated, but the poor received only the crumbs. And that did not measure up to the real needs of the unemployed.

If Hoover really desired to help the unemployed, he should have compelled, by means of legislation, the very wealthy people to donate a certain sum of money towards a government insurance fund for the unemployed. Only in this manner would it be possible to force the rich to take a hand in helping the unemployed.

The plea to be merciful will not affect them. The United States is a sufficiently rich country and therefore there is no need for the existence of hungry and needy people. If we happen to observe the contrary, then the blame for this should fall entirely on the rich class and the government who avoid the fulfillment of their duties under various pretences.

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Rassviet, Aug. 8, 1931.

RESOLUTION

Resolved: That the Supreme Assembly of the Russian Independent Mutual Aid Society, which convened in regular session on the 17th day of May, A.D. 1931, at Walsh's Hall, 1014 North Noble Street, Chicago, Illinois, go on record and state that it is our belief that all Russian Mutual Aid Societies in America, which do not pursue any political ends and whose sole aim is the fraternal aid and assistance to their members, should unite into one great fraternal organization avoiding the present competition of similar societies, and presenting a united effort, to ease the existing industrial crisis, and to reach farther with its moral and material support.

Be it further resolved that we, the delegates of 2,000 wage earners constituting the Society, believe it to be to the best interest of the people of the United States that the National Legislative Body should take immediate steps to relieve the unemployment situation, and that we, the delegates, strongly urge, recommend and endorse the enactment of National, State and



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Municipal legislation the purpose of which is to procure additional employment and thus to end the long depression.

Be it further resolved that copies of this Resolution be sent to His Excellency, Herbert Hoover, the President of the United States, to each member of the Congress in whose states and districts the Society has branches, and to the Russian Press of Chicago.

Committee on Resolutions.

Attest: Joseph J. Sleznik

Elarion Horoschenia

Nicholar Kozak, Supreme Secretary.

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Rassviet, July 31, 1931.

CRISES AND UNEMPLOYMENT, AND THE MEANS OF GETTING RID OF THEM
(Written for a contest)

The contest organized by the editors of Rassviet for the writing of the best article on the subject, "Why do industrial crises and unemployment exist and by what means can they be liquidated?" is very timely indeed, and responds thoroughly to the social interests of the toiling people. We are living through a time when, aside from the revaluation of spiritual accomplishments, many of the material things are also being weighed and means are sought for the re-establishment of a very shaky social equilibrium. Ideas and spiritual aspirations of the people are thrown on one pan of the scale while material benefits and a full belly are put on the other, and the latter outweighs the former. For, no matter how great or good are the ideas in themselves, it must be admitted that material and economic phases of life are the basis of all the complex and multiform human existence.

Properly speaking, the subject-matter of the theme should be divided into two parts, namely: crises and unemployment, on one side, and



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means of getting rid of them, on the other. But due to the close organic connection between crises and unemployment joining them into one subject is permitted, the more so because the problem of crises and unemployment belongs to the class of "social ills," and for every ailment a certain course of treatment is always prescribed.

Every social development must be viewed through the prism of cause and effect. Why do crises and unemployment occur? Let us attempt to find an answer to this question.... Quite slowly, but persistently and laboriously, the human mind worked at numerous inventions, which helped him gradually to overcome and conquer the blind forces of nature. Many generations of humans assiduously worked at the development and improvement of various means and approaches to handling manual tasks. And at present we have reached at last a stage of such perfection in life that mankind no longer should fear hunger and its unavoidable concomitants, sickness and death. Human inter-connection, inter-communication between different parts of the globe have been improved to such an extent that we, for instance, may obtain the best food from the most distant parts of the earth without any deterioration in the course of transportation. Besides, there is sufficiency, nay, abundance of victuals of every kind in every part

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of the globe. And it would seem that none of us should suffer for lack of food. A cruel reality, however, decrees otherwise, for there are thirty-five million unemployed and hungry people at present. In the United States alone there are, according to the estimates made, around eight million unemployed, and as many people work only two or three days a week. And the number of people being thrown out of factories and mills grows hourly.

The industrial crises and the unemployment that follows are not at all new developments in our social life. Prior to the development of machine production and modern technique the industrial slack was caused largely by two factors: abundance of manual labor (the supply exceeded the demand) and relative over-production, viz., abundance of the goods produced. At the present time to these two causes a third one **is added**, a factor of considerable significance, one that has a purely technical aspect. In other words, the introduction of new improved machinery, installed in many factories, works and workshops, is the third factor in working toward producing the present economic crisis.

Being a technical one this crisis augurs grave consequences: continuous



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improvements in the technical processes reduce the application of human labor to a minimum. The main causes are: over-abundance of workers, overproduction and technical improvements along with other contributory factors of lesser importance have produced the industrial crisis and concomitant unemployment.

As social developments crises and unemployment occur periodically-almost every six or seven years, and each industrially developed country is faced with a difficult task of solving the problem: what means should be employed in order to put an end to the intolerable situation? The United States of America are not an exception in this case, for in this industrially highly developed country the crises are of quite frequent occurrence.

After the crises of 1907-1914 came those of 1921-1928, and now we are living through the latest one and the most severe, which brought about mass unemployment among the American workers. During the last few years the American workers have produced such a mass of goods, such over-abundance of food stuffs that they will have to wait for a long time before the consumption of products reaches its minimum, in order,

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that they may again be put to work to be thrown out again on the street by a new impending crisis. The miserable, disastrous condition of the American workers is aggravated by the fact that the American government considers unemployment insurance for the workers as something unnecessary and even as an illegal measure. It is quite opposed to taking any kind of steps (except charity) to relieve the wide-spread unemployment as well as hunger, privations and sufferings of the people that go with it.



Under such critical circumstances two questions confront us: What means should be employed to relieve the crisis and unemployment? And is it possible to get rid of these evils?

We must produce less. We must reduce the working hours and increase the wages. While receiving higher pay workers will be able to buy more, for workers are not only producers, they are consumers as well. By reducing the hours of work we give for the unemployed a chance to get some employment. With the present degree of technical development workers work too many hours. Machines displace more and more human labor, and workers should gradually be relieved of hard work and given a chance to develop

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mentally. This is required by the general interests of modern economic life: unemployment goes hand in hand with the development and improvement of technical processes. Simultaneously with technical development we must reduce the working hours. Together with this we must also strive to unite and organize the scattered forces of the unemployed. We must create powerful labor unions in such a way that they would permit workers to enjoy the right of being employed, carrying this right further, toward complete control over industry. This will give every worker opportunity to obtain employment, and, consequently, to be fed and sheltered.

By producing less goods and by working fewer hours and allotting as far as possible, work to every one we may relieve the pressure of unemployment and alleviate the misery and suffering connected with it. . . .

It is necessary at present for those unemployed to be well fed, shod, and in general to live in conditions fit for human beings; and the only correct and practical step in this direction is make several minimum demands connected with the everyday life of the workers demands for measures that could really help them. Let all those that are unemployed or needy organize and by united

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effort carry on a campaign for the granting of the following demands:

Insurance from unemployment, the cost of such insurance to be covered by the government and the employers.

Establishment of a 6-hour work-day and 30-hour week, without reduction in wages.

Increase in wages. Supplying work to all those employed who are most in need of relief.

Recognition of the workers' right to organize and strike.

Only thus will it be possible to do away with the crisis and unemployment and to achieve a real improvement of the position of the working people.
Loengrin.

Note: The Author of this article received the first prize in the contest. His article, in the judgment of the editors of Rassviet, was one of the



Rassviet, July 31, 1931.

best on the subject of the "Crisis and Unemployment." Ten articles written on the same subject were submitted and published in the paper under their author's names. Loegrin's article has been abbreviated by half, but the essential parts of it have been preserved. All important and essential features were retained with all their clarity of the author's opinion and point of view of the problem involved. N. Korecki⁷



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RUSSIAN

Rassviet, Feb. 16, 1931.

FROM THE RUSSIAN UNEMPLOYMENT RELIEF COMMITTEE IN CHICAGO

Many Russians in Chicago have been without work for a long time and have no hope of obtaining any.

The Russian-American Citizens' Club, which comprises about 90% of the early immigrants, seeing its duty, planned to give a concert and dance for the benefit of the unemployed. Owing to this initiative, other large Russian organizations in Chicago, have chosen representatives at their general assemblies and entrusted them with the task of tackling the question of unemployment.

On Feb. 12th, the first meeting was held at 1815 W. Division St. Twenty-four delegates were present, representing: (1) The Central Board of the Russian Independent Society; (2) The Holy Trinity Brotherhood; (3) The Brotherhood of St. George; (4) The Wood Street Parish Church; and (5) The Russian-American Citizens' Club.

At the meeting, the following unanimous decision was reached: (1) To organize a relief committee for unemployed Russians in the city of Chicago and vicinity; (2) To sponsor the concert to be given on Mar. 1st by the Russian-American Citizens' Club for the benefit of the unemployed and needy; (3) To advertise widely



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the committee's purposes, and beginning Mar. 1st, to collect contributions for the fund for relief of the unemployed; (4) To organize a joint committee, comprising one representative from each organization, in order to make the work more successful.

The following representatives were elected to this committee: A. Fedukevich, V. Kishun, O. Sleznik, V. Konashevsky and V. Olesuk.

Further information can be obtained from the representatives of the organizations which participated in the above mentioned meeting, or at the Russian-American Citizens' Club, 1815 W. Division St., from 8:00 to 10:00 P.M.

Russian Unemployment Relief Committee.

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RUSSIAN

Rassviet, March 31, 1927.

WPA (ILL.) PROJ. 30275

SOCIAL DISSONANCES (Editorial)

A few days ago in the heart of the city of Chicago something happened which could not be called extraordinary, but which had a deep significance. A father of several children, Mr. Klementy, had been unemployed for a long time. Every morning he used to go to the city in hope to find some work. But it was all in vain. Everywhere he would get the same answer, "No help wanted," or "Drop in some other time." In vain he tried to tell them that his children wanted bread, needed some clothes. There was only one answer: "That is your business, we cannot help it." With unbearable heartache he used to return home to find his hungry wife and children waiting for bread. And this was going on for months. Finally the cup of patience overflowed. One evening Klementy got a gun and went to the house of his foreman, to whom he used to go looking for work. Without any explanations he shot the man down. Then he went to a second foreman and he killed him also. The police went after the unfortunate, and after a long gun fight he was killed. This is the horrible

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story in short. The American papers writing about the case related above, tried to attach to it a criminal significance. They failed to notice any of the causes that had led to the murder. Yet, the most important is not the event itself, but the causes of it. This is a question of purely social nature and one could even call it psychological. It does not concern the prosecuting attorney, but a sociologist or a moralist, who is sensitive to the human soul. A man committed a criminal act not by his free will, but being influenced by the existing circumstances. In this case, the man being driven to full despair, to an extremity, decided to commit a criminal act. He decided so because he thought that the persons he had planned to kill were those guilty of his misfortune. The man was, no doubt, wrong. The guilty in such cases are certainly not some foremen, who themselves are at any time liable to lose their jobs, but it is the whole present social system which is built on the principle of hired labor. Every human being, as any other living creature

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is born with the full right to live. At the present time nobody thinks of depriving a man of this right (because it is not human), but a man can be deprived of his subsistence, and this is considered to be quite humane. It is understood that so long as such a state of things will exist and so long as the majority of the population will depend upon the employers, social disharmony in some form or other will not cease to exist. There always will occur such sad events which will darken the joy of living.

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Rassviet, Aug. 12, 1926.

WPA (ILL.) PROJ. 30275

HOUSE COOPERATIVE

A group of Russians from Volyn, headed by Mr. Evfimy Vikentiev, who last year bought in the district of Douglas Park a house on a cooperative basis, is growing bigger and bigger. The cooperators decided to sell the house in order to buy a bigger one in which all the members of the group could take part.

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Krasnow Scrapbooks, Vol. I. Owned by Dr. H. R. Krasnow,
4601 N. Broadway, Chicago.

WPA (ILL.) PROJ. 30275

A LECTURE

Saturday September 15th, by the Russian members of The Industrial Workers of the World a lecture will be given. The subject: "Under What Conditions Could Socialism Be Realized". The lecturer is Comrade, D. Stranden, who recently arrived from Soviet Russia.

The lecture will be held, in the South Side Childrens' School (large hall) 1231 S. Morgan St. Beginning exactly at 7:30 P.M. Admission free. Come in masses.

The Committee.

(Ed. Note--No year shown, probably in the '20's).

Krasnow Scrapbooks, Vol. I, Owned by Dr. H. R. Krasnow, WPA (ILL.) PROJ. 30275

4601 N. Broadway, Chicago, Illinois.

[THE BANKRUPTCY OF BOLSHEVISM]

Sunday, Feb. 11th, at the Douglas Park Auditorium (corner Kedzie and Ogden Avenues), a lecture will be given by a comrade who has recently returned from Russia, C. M. Levitas, on the subject, "The Bankruptcy of Bolshevism."

The lecture will be followed by an open discussion. It begins at 3 P. M. Admission fifteen cents. Tickets at the door.

Committee of the Group of Social-Democrats.

Ed. Note: No year given.

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Broadway, Chicago, Ill.

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[DEDICATED TO G. V. PLEKHANOV]

Today (July 13) a concert and massmeeting dedicated to the memory of the recently deceased George Valentinovich Plekhanov will take place in the evening at the Bowen Hall of Hull House, corner Polk and Halsted Sts.

The following will speak about the life of G. V. Plekhanov:

P. Grigaitis, editor of the Lithuanian Socialist newspaper Naujienos;
K. Marmor, editor of the Jewish Socialist newspaper Welt; S. Holland, member of the executive committee of the Socialist Party of Cook County; M. Khinoy, of the Russian Social-Democratic Club.

The Russian Social-Democratic Club has prepared a very interesting concert in the program of which will participate the symphony orchestra 'Gesangsferein,' the pianist Mednikowskaia, a violinist and the vocalist Mme. Zlotkowskaia.

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Broadway, Chicago, Ill.

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It begins at 8 P. M. Admission 15 cents.

Come and bring your friends.

Ed. Note: This was probably in 1918 or 1919.

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MEMORANDUM ON RUSSIAN ORGANIZATIONS IN CHICAGO

Prepared for Foreign Language Project by Mark Khinoy
Jewish Daily Forward (New York), June 1, 1937.

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There were in Chicago in the fall of 1913 two Russian branches of the Socialist Party. One of them had its headquarters in Hull House, and the other - called Branch Number Four - had its headquarters at 1233 No. Robey Street. I. Laveter, one of the oldest and most active members of the Russian colony in Chicago, was the secretary of branch one. Other officers of the branch were Khadmovich, Levitt, and Statuyev. The officers of branch four in the second half of 1913 were N. Ratoff, secretary; N. Matass, financial secretary; K. Nikiforoff, treasurer, and Poladneff, librarian. To these names should be added Maximenko, who became the recording secretary in June, 1914; Kravetz, who was elected financial secretary in June, 1914; Juk, Gaidalovich, Bell, Ivan Lagoda, Stolar, and Likhachov, members of the executive committee during that period. Bell died in Chicago in 1918; Likhachov, a few years later in Russia. Lagoda has been a resident of New York since 1918.

Memorandum on Russian

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The executive committee of branch one (from June, 1914, to the end of 1915) consisted of the following: Loktev, Silin, Gerin, Zurman, Statuyev, and Laveter (died in Chicago in 1933, I think).

Chicago at that period was also the headquarters of the Oblastnoy Commitet (Regional Committee) of the Russian branches of the Socialist party in northwestern states. The committee was elected at a special conference, which took place in Chicago in January, 1913, and consisted of the following (according to Novyi Mir of Jan. 17, 1913): Belouseff, former member of the Russian Duma; Rusoff, Stolar, Statuyev, and Niki-foroff. Belouseff, the secretary, had to leave Chicago for Minneapolis, and was replaced (in November, 1913) by Ratoff. Ratoff died in the Soviet Union a few years ago.

Besides the two branches in Chicago, there were three in three neighboring

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cities: Kenosha, Wis., where the leading spirit for years was a mechanic and Russian Social-Democrat, Chumak, executed by White officers in Eastern Siberia, 1918-19; Milwaukee, Wis., where the leader was an old metal worker from St. Petersburg, Timoshenko, also a Social-Democrat, now in Detroit; and Rockford, Ill., whose leaders' names I do not recall.

Since I joined Branch Four, I am better acquainted with its activities than with any other. This branch became in 1917 a large mass organization with hundreds of members, but even in 1914 it was an active cultural and Socialist organization. An example of its activities is revealed in the semi-annual report of its officers, as published in Novyi Mir for July, 1914. During a six-month period the branch organized eleven free lectures with an average attendance of forty at each lecture. Also, five larger educational meetings with an average attendance of 250. The branch's library had 102

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subscribers. Among the lecturers should be mentioned Michael Berg (alias Grusenberg), director and owner of the Berg Progressive Preparatory School, 2058 W. Division Street; a member of the branch, under the name of Borodin, who is now editor-in-chief of the Moscow News. Also, Dr. R. Krasnow, a physician still residing in Chicago; Ratoff, Likhachov, Stolar, and M. Khinoy. Later this list was increased with the names of L. Geruss, ex-member of the Second Russian Duma; Dr. Knopfnagel, Ozol (also an ex-member of the Duma from Latvia, who lectured once); Nabatoff, from Detroit; Chumak, from Kenosha; Timoshenko, from Milwaukee, and Derman, a Lettish writer, from New York. The list is far from being complete, for there were occasional lectures by other people, Doctor Sahud - a Chicago resident - among them. However, mention should be made of two lecturers who were especially active in the years 1915-16, and part of 1917. One of them is now in Russia; Kievsky is his name. The other one, M. Polak, a brilliant speaker and

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lecturer, died from influenza in 1920 (?)

From time to time lecturers came from New York. Among them was the secretary of the Russian Federation - Melnichansky - at present a discarded leader of Soviet trade unions; Madame Alexandra Kollantai, now Soviet Ambassador to Norway, who visited the United States in December, 1915 - January, 1916; and Nikolai Bukharin, who later became a leader of the Soviet Union and of the Communist International and, still later, an alleged Trotskyist counter-revolutionary.

Russian Branch No. Four, as mentioned before, had in 1913 its headquarters at 1233 N. Robey Street. From there it moved to 1206 N. Hoyne Avenue. This place, however, was burned down in November, 1914. The next headquarters were established at 2131 Evergreen Avenue, where, in addition to the meeting place and library, there also functioned

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a night school for members and non-members. The school had four instructors: Dr. Knopfnagel, Kievsky, Polak, and Khinoy. All working without remuneration, naturally.

Article prepared in English.

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MEMORANDUM ON RUSSIAN ORGANIZATIONS IN CHICAGO

WPA (ILL.) PROJ. 30275

Prepared for Foreign Language Project by Mark Khinoy,
Jewish Daily Forward, New York, June 1, 1937.

".... Among other organizations functioning in the Russian colony in the years 1913-21 were the Union of Russian workers, a semi-syndicalist-anarchist organization. The center of their activity was a workers' institute, a free evening school for Russians conducted by a Chicago lawyer and former Russian Social-Democrat - Tobinson - who under the name of Krasnoschokov became after the revolution the Communist leader of the Far Eastern republic. Later he was convicted of embezzlement of state funds, and then became director of the state bank in Rostov-Don."

Article prepared in English.

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Rassviet (The Dawn), May 1, 1936.

WHITHER IS THE WORKING CLASS BOUND?

(Editorial)

To-day in almost all countries of the world First-of-May meetings and demonstrations will take place. But ironically enough the biggest and most imposing demonstrations, with all the characteristics of military spectacles, not of demonstrations of the laboring class, will be staged in Russia and Germany, namely, in the countries in which the mass of the working population finds itself in worse conditions than those that exist in many capitalist countries. Workers in most of the capitalist countries to-day will have an opportunity to demonstrate their power and through it to fight for better working conditions, but in Russia and Germany they will be compelled to participate in government-staged, cut and dried parades and to listen to the speeches delivered by party and government leaders declaring that they (the Russian and the German workers) are the happiest and the most contented people on the face of this earth. The speeches of these functionaries will all be alike in content, despite the fact

WPA (H.L.) PROJ. 30275

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that in Russia the demonstrations will be carried on under the socialist banner and in Germany under that of the fascists. And these, "the happiest and the most contented people," will have no opportunity either to tell the outside world just what are the conditions under which they are compelled to live or to demand any improvement in their lot, for such demands in socialist Russia or in fascist Germany are considered serious offenses.

It should seem that for the workers of all the rest of the world the Russian and German experiments should be sufficient to convince them that bolshevism and fascism bring no good to the working people. But to our regret we do not see any general aversion to these movements among the laboring people. Workers in many countries even now continue blindly to follow the political adventurers who lead them not to freedom and a better life but to total enslavement.

If we are to judge by the newspaper reports, in Spain they are about to repeat the events that took place in Russia in 1917, and that country is about to be plunged into a bloody and horrible civil war. The last elections in France

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showed that many French workers are also beginning to believe and to follow the political adventurers instead of fighting independently for improvements in working conditions.

All such shifts in workers' sentiments, of course, are greeted with glee by communists, socialists, and fascists, but they cannot inspire any joy in the minds of sensible workers and honest men who fight for the common good of the working class, for the consequences of such changes in workers' sentiments may be tragic. We need not go far afield for proofs of this statement. Every American and European worker with common intelligence knows what kind of liberation was brought to Russian workers by bolshevism and to German workers by fascism. A considerable section of the laboring class has taken and is following the wrong path, the path that leads not to freedom and a happier life but to chains and absolute slavery.

And yet in this important phase [of development], when one should warn workers of the impending danger, there are people who close their eyes to the grave

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events that are now taking place and who, persisting in their old habits, continue to assert that the working class is fulfilling an important historic mission. Thus, for instance, in to-day's issue of Rassviet A. G. Alexeev, just as one would expect a follower of Marx to do, heaps criticism on the intellectuals and says that "the working class, having sensed the course of history with the help of the Marxian theory, foresees at the end of that course its own liberation and joyfully greets the approach of an age of reason," whereas Berdiaev, our great compatriot and philosopher, sees [in all this] only a "reversion to the Middle Ages".

This statement [of Alexeev's], of course, does not hold water. Nowhere, to our regret, can we note even the slightest signs of the approach of an age of reason, and there are no indications that the liberation of the workers is just around the corner. And as far as sensing the course of history with the help of Marxism is concerned, we frankly state that Marxism leads directly to fascism and not to an age of reason. Germany and Austria are the proof of this statement. Nowhere before the rise of fascism were there so many socialists and workers

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who sensed the course of history according to Marx [as in Germany and Austria], and yet in these very countries, as if to disprove the whole theory and to make a laughingstock of Marxism, fascism reigns supreme and triumphant.

And what kind of liberation the victory of Marxism will bring is well known to Russian workers. In this connection it should be noted that Marxism was victorious in Russia not because the Russian workers sensed the course of history with the help of the Marxian theory but because of other factors and quite by accident. That is why a general idealization of the working class does not at all correspond with the real situation and is, in fact, harmful. All people make mistakes and go astray, and in this number workers are included. For that reason the true defenders and protectors of freedom should point out to the workers their mistakes and their faults and warn them against approaching dangers, more particularly now, on this very day, which is considered the international labor holiday.

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Rassviet (The Dawn), Apr. 22, 1936.

COLOSSUS WITH LEGS OF CLAY

On March 20 and 21 in London a joint conference of the Socialist International and the International Federation of Trade Unions was held for the purpose of discussing the international situation, particularly with reference to the re-militarization of the Rhine province. The conference disapproved of the indecision of the League of Nations, particularly in the matter of applying sanctions to Italy, and adopted the following resolution:

"The joint conference of the Executive Committees of both organizations confirms its former declarations about the aggressive war carried on by Fascist Italy against Abyssinia and emphatically demands that the League of Nations without hesitancy or weakness shall continue to act to preserve the independence of Abyssinia as a necessary condition for the triumph of justice and peace."

This very brief resolution bears witness to the fact that Socialists now are very little concerned with saving Abyssinia from the Italian highwaymen. The

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eyes of European Socialists at present are all centered on Germany, and to this country a long resolution is devoted. This resolution, however, cannot be regarded as a serious document, for in it, as in all Socialist declarations and writings, naivete, propaganda, demagoguery, and bragging are combined.

At the outset the resolution speaks of the militarization of the Rhenish province, which should be, the resolution insists, submitted to the decision of the International Tribunal at The Hague, as if Hitler would pay any attention to the Tribunal's decision. Then the resolution speaks of the affirmation of the principles expressed in the Locarno agreement and the necessity of concluding an all-around pact of nonaggression. In their resolution concerning the Italo-Abyssinian war the Socialists do not demand the application of sanctions to Italy, though as far as Germany is concerned, they show some warlike spirits. In connection with possible aggression on the part of Germany the resolution reads as follows:

"A criminal assault cannot be prevented by moral preachings. To every one who

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dares to commit an act of aggression should be opposed an overwhelming force in the formation of which all countries should participate in accordance with a prearranged plan. In conformity with this plan the armaments of the individual countries should be regulated."

The French Socialists adopt a more peaceable attitude. Their leader, Mr. Blum, in Populaire recently rejoiced over the fact that France did not respond by mobilizing to the seizure of the Rhine province by German troops. He wrote in his article that "military occupation of a demilitarized zone is defined in the Locarno agreement as 'an unjustified aggression' and as an invasion of national territory. The French government had the full right to regard the crossing of the Rhine by the German troops as an act of aggression. But this is what was done, instead of handing passports to the German ambassador, proclaiming immediate mobilization, and demanding of the other European powers the fulfillment of their obligations in conformity with the Locarno agreement France applied to the League of Nations. This--proof of the deep changes that had taken place, as we affirm with pride--was done not without Socialist participation".

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Thus it appears that German preparations for war are being carried on not only with the knowledge but "not without the participation of Socialists".

In the concluding paragraph of the resolution the London conference appeals not to the League of Nations but to Socialists and workers to crush Fascism. This is, of course, quite natural, for Socialists always have considered their movement as a colossus which can do anything and crush everything. Their resolution concludes thus:

"We call upon workers to exert all their power in order that Fascism may be crushed everywhere and socialism may be the victor. We call upon all friends of freedom and peace to fight ceaselessly and energetically against war. We should strengthen the feeling of international solidarity. We call upon organizations supporting us to do everything possible to unite in a mighty effort all forces sympathetic with us."

But this, of course, is mere propaganda. Just as the Socialist colossus could

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not have stopped Japanese brigandage in China and Italian brigandage in Abyssinia, so it will not prevent the brigandage of Hitler if he decides to attack other countries. For that reason the Socialist movement is nothing more than a colossus with legs of clay.

The international proletariat, unfortunately, is also the same sort of colossus. If it possessed the sense and the power ascribed to it by the Socialists, the proletariat without any assistance from the League would be able to stop the war in Abyssinia and crush Fascism.

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Rassviet (The Dawn), Apr. 15, 1936.

IT IS DIFFICULT TO REMAIN A COMMUNIST

(Editorial)

According to advices received by Kresteross [a news agency] mass expulsions from the Communist party and the Young Communist League are taking place in Soviet Russia. This particular development is being explained by the fact that "it is difficult to remain a real communist or a member of the Young Communist organization". There is not at present any particular aim that the Communist party cares to pursue. Its line of conduct both in domestic and in foreign affairs is always changed in accordance with the views of Stalin, and Stalin's mind often changes overnight in accordance with the international situation. For that reason even the most advanced communists do not know just what real socialism or communism is, or what position to maintain, for it now happens that whatever was right today may be wrong tomorrow, and what was a law yesterday may be heresy today.

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The old Bolsheviks, as is already known, have been pushed into the background, and their organizations have been disbanded. The orthodox communist Marxian theorists in science, art, and everyday life are looked upon at present as fakirs and frauds. To speak of the advantages enjoyed under the capitalist order as compared with [conditions under the] socialist or communist regime is taboo. To hold to the day-by-day precepts of Stalin without exercising one's own judgment is also impossible.

Pravda in its issue of March 29 informs us, for instance, of the case of the expulsion of one communist on the charge that he "does not read anything, does not think, takes no interest in anything, and simply like an automaton keeps on in the line of conduct prescribed by the party which he belongs to".

And it is no wonder that the ranks of the communists and [especially of the] young communists are thinning out. Some of the members are leaving the organizations of their own accord, some are being expelled, and others find themselves in exile. The Kresteross agency advises us that in the month of

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February alone the Petrograd bureau of party control confirmed the fact that 217 of the most active members, who occupied responsible posts in the region, had been expelled from the party. Most of the expelled members are accused of perversion [of party principles] or deviation from the line prescribed by the central executive committee. The second secretary of this committee, Mr. Andreeff by name, in a talk before students in the party organizers' school told his hearers that in the last year 233 secretaries of the local party committees had been expelled from the organization for various "party crimes" and of course had lost their jobs.

In the Young Communists' League the situation is still worse. In the last year 382 members were expelled from the local organization in the Frunzen District of Moscow (forty-seven of them were exiled). In the province of Odessa there were 528 expulsions; in the Azov-Black Sea region, 1069. Of these expelled members 217 were sent to concentration camps. Sixty-five per cent of those expelled in the last case mentioned were workingmen and [other] employees.

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This year the purge of the Young Communist locals is being carried on with greater energy still because of the growing opposition among the younger element. In the region of Kazan, for instance, a secret organization was recently uncovered of young communists and students from the colleges and universities in that city. In the province of Orenburg a third concentration camp is being prepared for the young communists, with a capacity of two thousand inmates.

This is the reason why the party has offered to the Young Communist League a new program which was published in the issue of Pravda of March 27. Between the lines one can read the stern warning: "Back down!" All this clearly reveals and reflects the true character of the party which still dares to call itself "Communist".

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Rassviet (The Dawn), Apr. 15, 1936.

RUSSIAN PATRIOTS ABROAD

by

I. Kovalev

When the Bolsheviks in Moscow saw that not only in the East but also in the West the military storm clouds were thickening, clouds from which a thunderbolt might strike Russia, they became pale in fear for their lives, and discarding their red neckties, they put on white ones and hurried to ask for the help of the bourgeoisie. Prior to that they had pretended to scorn the bourgeoisie and were ready to tear it to pieces without mercy, but now they choose to sit at the same table with the rich and to give their oaths in the name of all Russia that the Russian people will defend their interests to the last drop of their blood. Molotov has dressed his wife in czarist jewels and sent her to America to court the favor of American capitalists, whom he more than

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once has threatened to destroy. There are no actions too evil, no offenses or frauds too grave, for the Bolsheviks to perpetrate. Could anybody expect any good of the people who only eighteen years ago were regarded as robbers and outlaws? Now they use their authority to continue their misdeeds. Only former chain-gang men could introduce eating from one common pot and going to work in gangs under the close watch of armed members of the secret police. Did not these highwaymen take the chain gangs as a model for their collective farm labor?

What has become of the Russian revolution which was greeted so joyfully by the Russian people in its beginning, when to defend their freedom they fought off every interventionist? What was it all about? Was the revolution staged only to shoot down millions of people or to let them starve to death? Before the revolution the peasant felt himself an independent individual not subject

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to anybody. Even though he had not much land, still the little which he had was his own. He was the boss on that patch of ground. He surveyed it with his eyes to its outer limit, which for centuries had remained unmoved. Not one blade of grass appeared on that soil without his knowing it. The peasant realized quite well that where there is property, there should also be a boss to see to it that the property was in good order, and that there was no waste in the business. But when Bolsheviki came into power, they took the land from the peasants by force, drove them on the collective farms, and made them tools of collective production altogether deprived of liberty of action, persons in whom free will was totally suppressed.

But in case a war breaks out between Japan and Russia, the Bolsheviki will have to give rifles and other arms to the peasants to defend the country against the enemy. What will happen if after long years of suffering and servitude the armed peasants lose their patience and turn against their

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oppressors? What will the Russian people in Russia do then, those who now profess that they will rise in defense of their fatherland? Will they join the Russian people, or will they with the Bolsheviks try to suppress the revolt against the hated oppressors?

On several occasions I have spoken to the Russian people [in Russia] on this subject, and many of them have told me that they will help the Bolsheviks to suppress any revolt that may occur in time of war. In their opinion such a revolt would only play into the hands of foreign foes who by taking advantage of such a catastrophe would seize Russia and divide the country among themselves.

Recently in New York a group was formed of representatives of various political factions, and this group has already drafted a tentative program of action for those who are inclined to defend Russia at any cost, irrespective of the government which happens to rule the country of their birth during the war. The platform contains an appeal directed to all the refugee elements of

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of Russian extraction to join those who believe in defending Russia under any and all circumstances. In the discussion that took place at the first meeting of this group Mr. A. Pilipenko developed the thought that "in Russia Marxism is rapidly surrendering its position, and patriotic elemental force is sweeping away the last traces of Bolshevik internationalism". And if such is the case, Mr. Pilipenko thinks that even though the Bolsheviks may have killed our parents in a war with Japan, there should be no enmity toward them, and their government should by all means be supported in the war; we should all join the united front in the fatherland's defense, seeking the salvation of Russia.

Considering all the past deceitful actions of the Bolsheviks, I do not quite agree with Mr. Pilipenko, for we all know what doom was meted out by the Bolsheviks to their honest revolutionary opponents who had saved them from certain defeat in the wars of foreign intervention. In conclusion I may say that I am not a defeatist. I am opposed both to the domestic

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and to the foreign enemies of Russia, but when the time is opportune--in the case, for instance, of a war with Japan--I advise the Russian people to remove all the oppressors and the parasites of the Russian people in Russia in order to save Russia from graver catastrophes in the future.

When all the dirt has been washed off, when all the murderers and workers of violence have been removed, only then may the Russian people begin to build up a happy life of justice and freedom. It is desirable that all believers in all-out defense and those who are conditionally opposed to such defense shall air their views on this important subject in Rassviet.

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Rassviet (The Dawn), Apr. 13, 1936.

DECREASE IN PRODUCTIVENESS OF LABOR

(Editorial)

The Soviet newspapers are full of reports to the effect that the new speedup system of production has failed to attain the results for which it was introduced, and that in many Soviet establishments the workers' productiveness is falling far short of the mark set by the new schedules. As a result of a survey made of the steel mills it became known that in twenty-two metallurgical plants covered by the study there had not been any noticeable increase in the productiveness of labor since the new quotas were put into effect. Of all the plants in the survey three mills showed an increase of 2.9 per cent; ten plants showed no improvement, and ten mills actually decreased their output from four to six per cent. The "decade of speedup" inaugurated in Leningrad

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has so far yielded no results, and the productiveness of labor still remains at a low level. The same situation exists in the Donetz coal region, where miners have not shown any increase in production.

This general lag in production has been followed by a mass discharge of technical personnel and officials by the overseeing committees of the Communist party for laxity in supervision and other faults. The managerial and supervising staffs are being accused of neglect of duty and of tampering with the new speedup system itself. From many places reports come that the new system of production is being discarded as not at all suitable or applicable. In other places it exists only on paper, and the work proceeds as of old. Thus we see that the results of the new speedup effort have proved lamentably small.

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Rassviet (The Dawn), Mar. 31, 1936.

ADVICE TO GO TO SOVIET RUSSIA

After reading the articles signed by "Alexiev" in Rassviet under the title "What to Do" one is forced to conclude that their author should by all means visit Soviet Russia. And this is apparently his personal desire. Many people like Alexiev have been curious about just what is going on in Soviet Russia and have gone there in the firm belief that in the Marxian Paradise they would be better off than in the capitalist hell. However, upon their arrival there they quickly realized their error, and those who had means sought to escape to neighboring countries and later on to return to capitalist America. On their arrival in America they did not ask others what to do. They had already found out.

But Alexiev belongs to that class of people who want others to reap the fruits of the Marxian theory and prefer themselves to remain in the capitalist hell. Several years ago, when he traveled all over the United States as an organizer for the Russian Consolidated Mutual Aid Society, it seemed that Alexiev was

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by nature a public-spirited man and a social worker who deserved some credit, but now it has become clear that at that time he skilfully concealed his allegiance to Marx and to Marx's followers in Russia. Quite frequently he raises Marx on a high pedestal, and it appears from his articles that the entire history of mankind began on the day when Karl Marx was born. He also very often mentions capitalism. I am not a capitalist; I defend social justice, and I should like to know what Alexiev means by the term "capitalism".

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Rassviet (The Dawn), Mar. 23, 1936.

FIGHT AGAINST SWEATSHOP CONDITIONS OF WORK IN
SOVIET RUSSIA

According to information supplied to us through the Kreستross news agency Soviet workers are beginning to fight against the sweatshop conditions of work imposed on them by the so-called Stakhanov system. Reports coming from local authorities to Moscow tell of a great deal of dissatisfaction brewing among factory workers, of numerous active cases of workers' remonstrances against the new system, and even of the assassination of workers and officials who either meekly fall in line with the system or try to impose it on others.

Quite serious is the situation in this regard in the province of Gorky and in many other provinces, particularly about the coal mines. In the Don basin, for their unwillingness to enforce the new regulations for coal digging, twelve mine workers' committees were dismissed and charged with

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sabotage in the month of December alone. In the first five days of January, at the mines of the Stalimugol combine, all the pneumatic hammers and coal-cutting machines of those workers who obeyed the new rules were put out of commission by unknown persons. Many technical men are being charged with resistance to the introduction of this system of labor in the coal mines. For the purpose of hearing such cases of sabotage a special committee composed of high administration officials of the departments concerned was sent to the affected districts.

In Stalingrad the followers of the new system are leaving their places of work because of the threats of those workers who are unwilling to submit to the new rules.

The resentment of the workers against the new sweatshop system is evident in the fact that in the Russian republic alone 118 workers and technical men have been brought before the courts charged with sabotaging the system. There

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were also seventeen murders committed in connection with reprisals against the slave drivers of the new system.

Quite interesting also are the results obtained by the introduction of the new system. In a survey made in the textile mills in Ivanovo province it was established that because of the new rules the productiveness of labor increased only 5 to 8 per cent, whereas the quality of the goods fell off 12 per cent, and the defects increased 15 per cent.

At present, according to the same source, the highest officials are working on a new scale of work quotas to be imposed on workers in basic industries. The new standards will be introduced either in May or in June.

These higher standards of production undoubtedly will meet still greater resistance on the part of the workers concerned. Unheard-of exploitation is being developed by the Bolsheviki under the guise of "free socialist labor".

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Rassviet (The Dawn), Mar. 10, 1936.

THE LIQUIDATION OF INTERNATIONALISM

(Editorial)

The Moscow correspondent of the Vienna newspaper Neue Freie Presse, N. Basseches, in one of his articles informs us that at present in Soviet Russia almost nothing remains of the old Bolshevik internationalism. The liquidation of this internationalism began at the moment when the word motherland was "legalized". The fact that Soviet Russia national anthem still remains the "International" may now be considered a paradox, for according to Mr. Basseches Soviet Russia has gradually become a state like any other, and the last vestiges of, Soviet practice and Soviet legislation with tendencies toward internationalism are rapidly disappearing. It is not merely a coincidence, it seems, that the latest Soviet coins do not bear on their face the slogan, "Proletarians of all countries, unite!"

Extremely characteristic is the following fact. In an official speech by one

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of the members of the Central Executive Committee of the Communist party in which he struck the balance of the latest check-up on membership, it was openly stated that the enrollment of citizens of foreign countries in the Communist party had been stopped. All foreigners heretofore carrying party tickets were to surrender them till they had gone through all the formalities of naturalization and induction into Soviet citizenship . From now on, therefore, foreigners may not join the governing party.

"This," writes Basseches, "actually abolishes what was formerly the basic principle of the Soviet law, according to which foreign workers enjoyed in Soviet Russia not only civil [rights] but also political privileges."

Parallel with this fact one may observe another interesting development. During the last few years the authorities have brought pressure to bear on foreigners residing in Soviet Russia to induce them to acquire Soviet citizenship. Since

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"the Soviet Union is the fatherland for all workers," the formalities for naturalization were reduced to a minimum, and the entire procedure took very little time. At present, however, foreigners applications for Soviet citizenship are very carefully scrutinized, and most of them are rejected.

Moreover, according to Bessaches, a considerable strengthening of the Great Russian influence has been taking place lately all over the territory of Soviet Russia. The long-established Bolshevik custom of presenting Russian history in its negative aspects and of portraying Russian as the [former] prison of the peoples which inhabited it is recognized now as false and anti-Leninist. Because of this change of front N. Bucharin, editor of Izvestia, was recently slapped in the face several times by the Central Committee. After that he "acknowledged his error" and began to write about the virtues of the Great Russians.

The importance and significance of Russian culture in the general history of Russia is now emphasized on every occasion and is always, pushed to the fore. Among the Soviet national states "Russia should take the front seat among equals,"

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the Bolsheviks say. In accordance with this latest tendency the work of revising all school textbooks on history is being rushed at top speed.

This ideological reconstruction of the Soviet state finds its reflection even in the organizational forms. Centralization of administration is proceeding apace. The central authority has gradually fully subjected to its control all branches of administration and industry. The so-called autonomous component republics are now left only with social insurance and public health problems in their care. Their courts are under control of the supreme court and of the attorney general of the Union. From the autonomous commissars of education theaters, movies, music, and fine arts have been taken away. The complete centralization of all branches of administration is only a matter of time.

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Rassviet (The Dawn), Mar. 5, 1936.

THE BOLSHEVIKS AND THEIR POPULAR FRONT

The Chicago Bolsheviks, over the signature of "The City Committee," the identity of which is not divulged, have addressed an appeal to all Russian organizations in Chicago and called upon all Russians to form a single "popular front". In the handbills distributed all over the city the Bolsheviks express their readiness to join hands with other organizations on a "common platform" acceptable to all.

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Rassviet (The Dawn), Feb. 26, 1936.

POLITICS AND TRADE

(An Editorial)

Between Bolsheviks and Fascists, as we all know, an oral war is going on. This war, of course, cannot be justified by anything that we know about the contenders, for it is extremely difficult to discover any difference between Bolshevism and Fascism.

Bolsheviks and Fascists look and act more like members of one and the same party, belonging, however, to two factions, than like two implacable enemies in two hostile camps. The fight between the two is perhaps being carried on only because each faction is striving to gain the upper hand. If they could once agree on this point, there would not be any dissension between them at all.

This can clearly be seen from the fact that despite their unceasing oral war

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the "contestants" find themselves in the most friendly commercial relations with each other. Obviously both sides in this combat consider that politics is one thing, and business relations are something else again.

Fascist Italy, as we all know, was one of the first countries to recognize the Bolshevik government. Prior to the Italo-Abyssinian conflict very close and friendly business relations existed between Italy and Soviet Russia. The Bolsheviks at that time supplied Italy with grain, oil, and raw materials, and Italy in turn furnished Soviet Russia with machinery and some manufactured articles and even sent specialists like General Nobile, who helped the Bolsheviks build up their air force.

With the appearance of Hitler's dictatorship in the European arena it seemed that the trade between Germany and the Soviet Union would be discontinued altogether, for Hitler and other leaders of the National Socialist party called Bolshevism the source of all the world's evils and miseries. But this did not happen. Fascist Germany continues to carry on trade with the Bolsheviks in much the same way as Republican Germany did.

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According to the information reaching us from Berlin, Germany has offered to the Bolsheviks new credits to the extent of five hundred million German marks. Like the credits previously extended, amounting to two hundred million marks, which will have been used up by March 1, these new credits are for the purchase of German machinery and manufactured goods. The amount credited must be repaid in ten years.

The semiofficial German organ, Der Deutsche Volkswirt, in connection with this credit arrangement writes:

"Russia has always been a very dependable debtor."

Along with Hitler's government German business circles are also very much interested in developing German-Soviet trade. Thus, for instance, another economic journal, Oest-Wirtschaft, expresses anxiety not only in connection with the falling off of German exports to Soviet Russia but also with regard to the diminishing volume of Soviet imports into Germany in connection with the decree

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promulgated by the Soviet government on January 16, which restricts the Soviet exports to several countries. According to this journal the stagnation observed in the Soviet exports to Germany is due to the inability of German exporting firms to satisfy the provisions of the Soviet decree.

"It is quite understandable," writes this journal, "that such a situation can be corrected only through a new trade agreement covering Soviet exports to Germany and the purposes for which the proceeds thereof shall be used."

In England for a time Lloyd George was the most prominent supporter of trade relations with the Bolsheviks; he repeatedly declared that one can carry on commerce not only with Bolsheviks but also with cannibals. In one of his recent speeches he declared:

"I do not consider that carrying on trade with Bolsheviks is contrary to our morals. The time has come when we cannot confuse politics with trade. We prefer that those who want to buy and are willing to pay should have access

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to our markets, and we are willing to transact business on this basis."

The same rule is followed both by Bolsheviki and by Fascists. This is the reason why they are enemies in the political sphere and friends in business.

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SOCIALIST PSYCHOLOGY

(An Editorial)

The Bolsheviks quite frequently assert that almost the entire population of Soviet Russia has got rid of the old petite bourgeoisie psychology and has changed into an immense army of conscientious builders of socialism. It is true that among party members and the non-partisan elements one sometimes finds "chiselers," greedy, selfish people, and even rascals but there are only a few such people, and besides, they are rapidly diminishing [in number] and will soon disappear from the socialist fatherland.

In reality the situation is quite the opposite. No socialist psychology exists in Soviet Russia. No socialist sentiment pervades either the masses of the population or the communists themselves. Instead of the socialist psychology a purely capitalistic psychology is developing. In Soviet Russia, as is well known, the most privileged people are the communists who occupy high positions

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and the prominent specialists. One of the correspondents of the Socialist Herald writes that these "responsible people" think as much of the masses of the people as they do of last year's snow. Such people now see to it that they have all the "little things" that give color to the life. They want to enjoy life to the fullest, holding all the trump cards, and their principal care is to make their personal life more comfortable. It is self-understood, of course, that such a psychology has nothing in common with the socialist psychology.

Among the workers a similar "socialist" psychology is also clearly revealed. A correspondent of the same journal characterizes the present sentiments of the Soviet workers as follows:

"Only three years ago they did not speak of money. There was no money-hunger, but there was cunning in the struggle to get something somehow in kind. At present money is the driving force and the great attractive power. It is the subject of never-ending talk. Now every one sees that it is possible without

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concealment to buy in stores for money. Money! Money! Money! The chatter about money goes on on every floor of the Soviet buildings, from the Kremlin down to the lowest basement. Formerly, if one of the workers had heard that any one occupying even the most responsible position was receiving seven thousand dollars a month, he probably would have angrily cursed the name of the "damned bourgeois" who was sucking his blood and battenning on it. Now we observe a different attitude. Masses of people are preoccupied with the thought that any one can make money if he is shrewd enough. This was the idea that generated the speed-up system known as Stakhanov's. This idea explains in part the desire of most young people to free themselves as soon as possible of machine work and to become engineers, technicians, doctors, agronomists, directors--in a word, anything but workers."

According to the Marxian theory and the old Bolshevik platform there should be no money at all under a socialist regime, but in Soviet Russia, where socialism supposedly exists, money is everything. It is quite curious also that the Soviet youth, supposedly reared in the spirit of Bolshevism, manifests aversion

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to physical labor. This youth thinks only of its personal interests and strives to get into the category of "responsible people".

All this shows that the Bolsheviks did not succeed in re-educating the people in the socialist spirit, and what is more, the Bolsheviks themselves have caught the contagion of the capitalistic psychology and have become self-seekers and moneygrubbers.

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RIGHT VERSUS MIGHT

Since the World War and the revolutions in various countries a deep change has taken place in the consciences of people. Formerly morality played the leading role in human relationships but now morality is being supplanted by force. At present many people consider morality an antiquated prejudice and recognize law only insofar as it can yield them advantages of one kind or another, and if it does not yield such advantages, they disregard it altogether.

This condition one can observe not only in the life of the people of any particular nationality but in international intercourse as well. Clear testimony to substantiate this is found in the fact that individuals, governments, and whole nations fail to fulfill their obligations or to observe any agreements or pacts. As a result, agreements signed only yesterday have today become scraps of paper.

All this has brought it about that nobody believes anybody, and nobody attaches any importance to the promises given by anybody else or even by himself.

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Since the war, as we know, many international conferences have been called together, and numerous agreements have been signed, but they have all proved to be soap bubbles. At present also various agreements are being signed, and they again will turn out to be more bubbles. Public men and "statesmen" now openly defy morality and right and recognize only the law of might.

Of all this the unavoidable inference is that humankind is degenerating spiritually and is approaching the moral status of the wild beast. People are reduced to this condition largely by certain dictators and by political parties which adhere to the Jesuit maxim:

"The end always justifies the means."

The chief enemies and despoilers of the old European culture founded on right and morality are of course the Bolsheviks and the Fascists. Both these parties destroy freedom, reject "decaying" liberalism, and substitute for them their bloody dictatorships. One may truly say that all past and present dictators,

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as well as many politicians, adventurers, and demagogues should be in insane asylums, and yet, instead of that, they continue to play an important part in modern life and gradually reduce the people to the state of wild animals ready to cut one another's throats; and some of the European public men and writers are, it seems, not talking idly when they speak of the twilight of European culture. H. G. Wells, the well-known English novelist, has even gone so far as to describe the coming war and the shocking consequences of it, with the devastation and total ruin of civilization, and the people of Europe, those who survive turning into savages.

However, we still cling to the hope that the impending catastrophe will be warded off by the concerted efforts of cultured and freedom-loving people.

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Rassviet (The Dawn), Feb. 21, 1936.

THE SOVIET WORKER AND THE SPEED-UP SYSTEM

(An Editorial)

The Soviet and other communist press devotes a great deal of attention to the speed-up system of work. According to the statements of the communist newspapers this system is being rapidly adopted all over Russia by all classes of people, beginning with workers and ending with scholars.

The Soviet workers sing quite a different tune--those workers who, according to the statements made by the communist papers, are beginning to show unprecedented creative enthusiasm.

In the latest issue of the Socialist Herald we read a very interesting letter written by a worker of Kharkov, in which he states that the preponderating majority of Soviet workers instead of displaying enthusiasm reveal an acute dissatisfaction with the new speed-up system.

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"Quite recently," writes he, "many workers sincerely thought that the new system was introduced only for the purpose of increasing the productivity of labor and of raising wages. The party press and the trade-union press in every way tried to convince everybody that all talk of a contemplated revision of the production quotas upward after the productivity of labor had been increased were counterrevolutionary, and that rumors to that effect could be circulated only by enemies of the working class. As a proof the newspapers submitted the decision of the Central Committee by which any revision of the quotas had been forbidden.

Now a great many things are becoming clearer. Everybody knows now that the considerable attainments of the speed-up system are explainable not by an improvement in the application of labor and in the technical processes alone but largely by the colossal exertion of the physical and mental powers of the workers. There is no doubt in anybody's mind that when the speed of a conveyor is increased threefold or fivefold, as it is being increased in the tractor works, the intensity of labor is increased still

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more. Under such conditions the officially ordered revision of the quotas upward from an already highly raised level arouses acute dissatisfaction among the working masses.

Despite severe reprisals numerous cases of assault on the speed-up workers are recorded. Even among the young workers the dissatisfaction is growing. It is quite reliably reported that a revision impends not only of production quotas but also of the structure of the wage scales, which will take place, it is said, in February or March. According to the same quite reliable reports discussions are already under way for the purpose of widening the powers of administrative personnel and restricting the rights of trade-union representatives in all management matters in industrial establishments. The trade unions, it is rumored, will also be deprived of any voice in fixing the wage scales.

From this letter it can be seen that a large majority of the Soviet workers regard the speed-up system as a system of the most oppressive exploitation.

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Even now the wages paid to Soviet workers may be considered miserable, and if the production quotas are raised again, and the wage scales are revised, their condition will become still worse.

Another correspondent of the same periodical devotes a whole article to the new class of privileged people. Members of this class ride in automobiles, occupy the best seats in theaters, and appear as the best customers in stores and the best patrons of the best restaurants. To call this class of people the communist bourgeoisie would be too crude. To name it the Soviet aristocracy would be too soft. They call themselves "the responsible people".

With the average earnings of the inhabitants of Moscow 190 to 200 rubles a month, "the responsible man" gets 1,500 to 2,000 rubles. Not infrequently such "men of responsibility" receive even as much as 7,000 rubles a month.

However, there is no end to Bolshevik hypocrisy. Neither the beastly

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exploitation of workers nor the appearance of the communist bourgeoisie above described prevents them from telling the people abroad that a socialist state has been built in the Soviet Union.

1. Received, 2/12/41
2. 10/10/41, 4/12/41
3. 2/16/41

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NEW FORM OF "PATRIOTISM"

(An Editorial)

Izvestia [Translator's note: A Bolshevik paper published in Moscow] in its issue of January 17 gives space to a long speech delivered by the representative of the soviet trade union council, Mr. Lozovsky, at the session of the Central Executive Committee of the Communist party. The speech was directed mainly against the foreign press, which had called the Stakhanov movement [Translator's note: A speed-up system named after its initiator, a coal miner] a system of extreme exploitation hitherto unheard of and never before practiced anywhere, not even in capitalist countries.

"Only one American bourgeois newspaper", declared the speaker, "found a more or less suitable term by which to designate the Stakhanov movement. It stated that it was the latest form of Russian patriotism. This is not badly put. The Stakhanov movement really was called into being by patri-

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otism, by love of country, love of the native land. There is no doubt as to that ".

This awakening of Russian patriotism Lozovsky considers as the justifiable and inevitable answer to the coalition formed by Japan and Germany.

Whether any revival of patriotism in Soviet Russia is occurring is debatable, and moreover, the Bolsheviki understand patriotism in their own way; but to call Stakhanov's movement a particular form of patriotism is, of course, impossible.

Stakhanov's movement is nothing else than an effort on the part of some workers to work harder and earn more. The same kind of patriotism is professed by workers in those capitalist enterprises where the piece-work system is established.

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To connect Stakhanov's movement with patriotism, socialism, or any other ideal is also impossible because the Bolsheviks themselves no longer believe in ideals of any kind.

W. de Ormesson, the French Journalist, quite aptly remarked recently that "Soviet Russia finds itself now in the troughs of reaction. The reverse movement is applied in all spheres. The Bolsheviks now burn up what they used to revere and revere that which they used to burn."

Followers of Stakhanov in their talk with Molotov, the Soviet premier, attributed their enthusiasm not to any lofty aspiration of the sort mentioned by Lozovsky but, putting it in a rather crude form, to the demands of the stomach. They said:

"We work more strenuously and efficiently because each one of us works for himself. One who wants to earn more can do so".

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"If we consider", says de Ormesson, "that such tendencies among workers not only are not concealed but on the contrary are widely publicized by the Soviet authorities, it becomes clear how far along the road of bankruptcy the Soviet system and its doctrine have gone".

Further on the Frenchman reveals to what gods the Bolsheviks at present bow down.

"Daily", says he, "the Soviet papers render praise to the cult of country and army. The press advocates the preservation of family ties and calls upon parents to fulfill their duties to their children. Divorce is denounced as a social evil. The authorities in every possible way try to instill into the masses a sense of the value of individual effort. The return to the cult of individuality and rank is being accomplished at the rate of a hundred miles an hour. The state sets an example by gradually refusing to subsidize undertakings operated at a loss and by preach-

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ing the doctrine of sound economy".

And all this has nothing whatsoever to do with the kind of socialism to which the Bolsheviki formerly aspired, just as the Stakhanov movement has nothing to do with patriotism.

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SOCIAL ULCERS

(An Editorial)

A well-known French journalist, Mr. B. Ormesson, closely acquainted with international affairs, considers all forms of dictatorship to be social ulcers. In his opinion there is no difference among Russian Bolshevism, Italian Fascism, and German National Socialism.

All dictators, says he, lead the world not toward peace but toward war. The present Italian adventure in Ethiopia, in his opinion, is only a modest rehearsal. If this rehearsal ends favorably, Italy will be followed by Germany. In view of the political and economic difficulties confronting the dictators war seems to them the easiest solution of all their troubles. It is only necessary to dress up even the most distressing situation and to transform it into some sort of noble ideology, to present the facts in a

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certain light, to arouse the mob by appealing slogans, and the ground for an adventure is well prepared.

B. Ormesson considers that at the present time Europe is being prevented from returning to normal conditions by those countries in which dictatorial power exists--by Italy, Russia, and Germany. His opinion he outlines as follows:

Italy [is a hindrance] because it shook and disturbed Europe by attempting to gain by force of arms that which might have been obtained through diplomacy.

Germany [is a hindrance] because it forges the senseless tools of war and thereby creates in this world a feverish state of mind, and because it shuns co-operation and collaboration with other nations.

And finally, Russia [is a hindrance] because after changing her policies in

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the sphere of foreign affairs she still continues to support revolutionary parties [beyond her borders], regarding them, perhaps, as her most reliable military allies. The countries which have suffered most in the economic crisis by their own policies continue to aggravate this crisis with every passing day.

From all that he says Mr. Ormesson draws the conclusion that at present the fate of Europe depends on the will of only a few men. But these men are tied hand and foot, for they are the dictators. They are tied by their own past, by their fanatical ideology; they are drunk with power. For that reason, says Ormesson, once and for all we must reconcile ourselves to the idea that the principal question in the political and economic struggle which we are witnessing is whether it will ever be possible for any one to unite the dictatorial regimes in a disciplined collective system or not.

This is the reason why, in the opinion of this French journalist, the

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significance of the Italo-Abyssinian conflict extends far beyond the scope of a mere colonial problem. That is why the fate of Europe is being decided now.

All this leads one to draw one conclusion, namely: the world will not enjoy peace or normal economic development until the social ulcers of our days, called dictatorships, are outlived or destroyed.

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VAIN ATTEMPTS

(Editorial)

Adventurers from the Novy Mir [Bolshevik paper published in Russian in New York], with some elements sympathizing with Bolsheviks, have for a long time ceaselessly worked on the creation of "a united front"; but it seems that all their efforts are in vain. The "United front" men are filling up the Bolshevik papers with appeals to the Russian colonists for action, are delivering lectures and holding meetings and conferences; but the Russian still keeps away from the Bolshevik windbags and does not want to listen to their prattle.

When these "united front" men are asked, "Why do you want a 'united front?'" they, like parrots, give the same answer, "To fight against Fascism and war".

If these men of the "front" were a little more sensible they would know that with such an answer they could not possibly hope to attract thoughtful people

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to their Bolshevik cause, and that some other reason should be given.

To their stereotyped phrase Russian colonists usually retort: "Well, if you set for yourselves such a task you should organize 'united fronts' in countries where Fascism rules or where wars are going on. Here in America we have neither Fascism nor war." Some other colonists tell them quite openly: "You Bolsheviks are in no way better than Fascists, and for that very reason we do not want to have anything to do with you."

With such reasoning on the part of our colonists one cannot but agree. Indeed, why do not Bolsheviks create their "fronts" in Japan, Italy, Germany, and other Fascist or semi-Fascist countries instead of in countries where there is no Fascism and no war? Besides, what right have they to indulge in loose talk about Fascist repressions and persecutions when they themselves are the most extreme of reactionaries and constantly defend the Red oppression in Russia?

Lately the pages of the Bolshevik sheet [the Novy Mir] are full of vituperation

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and attacks on Rassviet. Editors of the paper and the "united front" men claim that their efforts directed toward creating a "united front" have been dashed and shattered against obstructions set up largely by Rassviet. "If it were not for Rassviet, "they say, the 'united front' would have been a reality, and the Russians in the United States would be fighting Fascism and war."

But, of course, Rassviet does not matter in this case. It is the Russian colony which decides the issue. If we Russians could see in the Bolshevik leaders true defenders of freedom and working-class interests, neither Rassviet nor any other paper could keep the Russian colony from joining hands with Bolsheviks in their fight for a "united front". But Russians in America have quite well understood for a long time just who the Bolsheviks are. They are convinced that Bolsheviks, as Fascists, are the blackest of reactionaries, and the worst oppressors and exploiters of the working class. This is why we turn away from the Bolsheviks and their sympathizers.

If the Bolsheviks connected with the Novy Mir want to know on what terms

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Rassviet would agree to join them in fight for a united action we answer them briefly: "on only one condition; namely, when freedom of expression, a general amnesty for political offenders, disarmament, improvements in the situation of workers and peasants--when these things are carried out and fully realized first of all in Russia.

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THE END OF R.N.O.V.

That which farsighted, progressive readers of Rassviet foresaw and wrote about has come to pass: the end came to R.N.O.V. [Russian People's Mutual Aid Society]. In the Novy Mir of December 30, Mr. Schkliar [editor of the Novy Mir] gives prominence to the following notice:

"The Russian People's Society, which only recently affiliated with the International Workers' Order, is moving its main office from Philadelphia to New York, and will have its headquarters in the building owned by the parent organization. In connection with this, the executive committee of R.N.O.V. is mailing out a circular letter to all its members, in which they are advised that the formal ratification of the agreement took place on December 23. This action converts R.N.O.V. into an autonomous section of the International Order."

After reading such an announcement we thought that Mr. Schkliar was dreaming,

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but in the following issue of the same newspaper, under the title "An Act of Great Importance," the executive committee of the R.N.O.V., over the signatures of Popov, Iliukov, Andreiuk, Kazushehik, and Nikolaiuk, gave official notice of the action taken and repeated what had been already announced by the Novy Mir. In addition the executive committee advised the branch secretaries that applications for membership from now on should be filed on the forms used by the International Workers' Order, that the names of the branches and that of the R.N.O.V. itself should be eliminated and replaced by the numbers taken from the table of the International Order.

In its issue of January 1, the Novy Mir rejoiced over the affiliation of R.N.O.V. with the International Workers' Order, and Mr. Schkliar devoted a whole article to the event. He wrote:

"This affiliation strengthens the financial position of the organization which has been weakening since the almost total stoppage of immigration

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from Russia and the consequent decrease in the number of young members, causing a rapid rise in the average age of the members of the R.N.O.V. The insufficient influx of younger people into the membership ranks of the Russian mutual aid societies is creating very serious problems for all of them, particularly for the small ones, unbalancing their financial position. By joining the International Workers' Order, R.N.O.V. has reacquired its former financial stability and solved its most pressing problem."

If the memory of the rank-and-file members of R.N.O.V. serves them right, they can recall that when their Society was independent Mr. Schkliar sang nightingale songs to them, told them that they belonged to a powerful organization, and that their Society had been created for the benefit of Russian workers and was serving their interests well. Schkliar, to suit his purpose, made the members of the R.N.O.V. so class-conscious that they were even ready to rule America [although, in reality, they were not even able to preserve their own independence]. But when he had the bird in his hand, he began to laugh at them by telling them that they were weak

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numerically and financially. This, of course, is only the beginning. Soon nothing will be left of the Society for the rank-and-file members follow blindly their false leaders. The executive committee of the R.N.O.V. workers' correspondents, and various blockhead Communists have done nothing worth while for Russian workers or for the Russian colony at large; and, besides, they have put in servitude that organization which was created by shortsighted Mr. A. Kurilovich.

We, as a group of Russian colonists, deeply regret that a whole Russian society has gone off the scene of American Russia--a society which bore a Russian name; for it might have been otherwise if energetic farsighted Russian leaders had appeared and led the Society in the right direction. No nationality nor national group, be it ever so weak, wants to die voluntarily. Only Russian Communists, as a flock of sheep, reject everything that should be dear and ennobling in a nation's life. Even beasts and birds have attachment for their place of birth and their abode, and do not willingly surrender that which belongs to them. For that reason, we dare

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say, Russian Communists occupy a lower level than animals; for even they have more compassion and take a more sensible attitude toward surroundings.

The history of Russians in America will brand Russian Communists as a destructive and odorous element. The Society that has just died was called briefly R.N.O.V.; and these four letters recalled to Russians in America many things that were dear to their hearts. Under these initials persisted national spirit, attachment to their own people, and the deeply ingrained Russian sense of mutual assistance in a faraway land. But some evil fate has ordained that the Russian People's Mutual Aid Society shall lose its national identity; and so, instead of bearing its own proud Russian name, it will henceforth, as a criminal committed to jail, bear a number assigned by the International Workers' Order.

Furthermore, many branches of the R.N.O.V. bore the names of great Russian men: poets, writers, national heroes, etc. All these names have been

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abolished and are being obliterated on the walls of meeting places. Only memories will remain of these names. Their places will be taken by the dead numerals of the I.W.O., and the members of the R.N.O.V. will be counted as so many inanimate objects.

Our motherland, Russia, has also lost her name; for it has been replaced by four initials--U.S.S.R. With a gunstock placed under the ribs by the O.G.P.U. agent our people, just as members of the R.N.O.V., ceased to call themselves Russians and are now called merely workers. But why should this have happened in the case of the R.N.O.V., here in America, where its members enjoy freedom of expression and action, where no secret agent of the O.G.P.U. is permitted to intimidate, or threaten death, or outrage people? Why should this Russian Society have lost its Russian name and given itself up to servitude and to be made a laughingstock? We regret that among the members of R.N.O.V. there were not any thoughtful and resourceful men who could have held in check their executive committee, which quietly and

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without meeting any opposition handed R.N.O.V. over to the I.W.O.

We do not want to play the role of prophets, but we say to Kazushchik [general secretary of R.N.O.V.] and his underlings that they will meet the fate of Mr. Kurilovich [one of the founders of the Society who was expelled from R.N.O.V. by the Communists after they gained control over the organization]. The I.W.O. will not retain them long. The Russian colony and the members of R.N.O.V. will long remember the names of Popov, Iliukov, Andreiuk, Kazushchik and Nikolaiuk--these betrayers of the Russian cause. These traitors will bear forever the onus of condemnation. They will be condemned by all Russian people even in generations to come. When they shall have been thrown out as useless rubbish, they will come back to their own people; but they will be shunned as if they were lepers. They will have no place in Russian social life, nor will they have any personal friends among their compatriots.

Citizens, Russian men and women, Communists have always appealed to the

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Russian people in the name of the Russian cause, in the name of R.N.O.V. Now they have no right to do so because they have no Russian organization under their control. From now on they will appeal in the name of the I.W.O, and continue to disrupt, if they can, Russian organizations.

We appeal to all Russian organizations, and warn them to be on guard against these despoilers of Russian social and family life. Chase them out of your social circle, drive them away from your family, kick them--these Red intruders--out of your organizations.

We are planning to have on April 26 an evening of entertainment in which, if possible, all Russian organizations will participate. We had intended to invite the several branches of R.N.O.V. in Chicago and vicinity, under the direction of their officials to take part in the arrangements for this affair. But now, since R.N.O.V. has liquidated as a Russian Society, we shall avoid it.

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We wish to conclude our letter by extending our greetings to the glorious and unshakable organizations of the R.I.M.A.S. [Russian Independent Mutual Aid Society] and the R.O.O.V.A. [R.C.M.A.S.--Russian Consolidated Mutual Aid Society]. Let them prosper. Brothers from R.O.O.V.A., from now on your ranks will grow very rapidly, for members of the R.N.O.V. will run away from the I.W.O. as rats from a sinking ship. To punish their betrayal, these deserters from I.W.O. should be made to subscribe either to Rassviet or the Russian Herald, for they meekly paid assessments for Novy Mir while belonging to R.N.O.V. after its affiliation with I.W.O, thus contributing from ten to twelve thousand dollars annually for the support of this Communist propaganda sheet. Had they subscribed to a decent Russian paper, these deserters would be able to partake of a mental health food and regain their Russian equilibrium, which they have lost while reading the Novy Mir.

We address our request to all branch secretaries to include our letter in the order of the day for the next branch meeting and read it to its

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members. Let your members know what Communist leaders do with Russian organizations. It's the duty of members of R.O.O.V.A. and R.I.M.A.S. to tell all Russians and members of R.N.O.V. that they are fortunate because of their membership in the R.O.O.V.A. or the R.I.M.A.S.--to organizations in which Communist influence is of little moment.

A Group of Russian Colonists

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Rassviet (The Dawn), Jan. 14, 1936.

THE ALCHEMIST'S RETORT

by

Stary Zemets

"The Alchemist's Retort" is not my own expression; I have borrowed it from Pravda. [Translator's note: Pravda is the official organ of the communist party, published in Moscow.] It is socialism, not in jest but in earnest. In an article headed "The True Flourishing of a Truly Popular Husbandry" its author, Mr. Vareikis, secretary of the Stalingrad region, writes:

"Socialism with unusual speed raises the cultural level of our people by remelting as if in an alchemist's magic retort the human conscience and all the human material inherited by us from the capitalist past".....

Further on we shall see by a very clear example what this remelting process really is, and just now we shall only note that things are not quite right in the party and government affairs of Soviet Russia, for the proponents of the

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Marxian-Leninist-Stalinist "scientific" socialism have to resort to the methods and the retorts of mediaeval alchemy. From the example cited by Mr. Vareikis one can see very clearly the cleavage which exists between the processes of life in the country on the one hand and the exertions of the authorities and of the party to save their faces by proving that "socialism is being built" on the other.

In "the true flourishing of a truly popular people's husbandry" the point at issue is whether it is collective or individual farming that prospers. Allegedly it is the former type of husbandry which flourishes and serves as a basis for the peasants' prosperity, and the second form, therefore, is only a necessary helpful complement to the first. The prosperous state of individual farming, according to Vareikis, is possible only because it rests on and has the support of collective farming. In order to prove his thesis, the author of the article informs us that in the Stalingrad region peasant households that have no cows, sheep, swine, or horses have been entirely liquidated.

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"These," he states, "are remnants of the old village of petty individual farm ownership." As a matter of fact, says he there are 365,500 horned cattle on the collective farms, and 463,000 privately owned by the individual peasants in the region; one million sheep on collective farms, and 152,000 in individual hands; 167,000 swine on collective farms, and 172,000 privately owned. There are no comparative figures for horses, for it is against the law for private persons to own horses.

From the three categories of animals we shall exclude sheep, for figures for these animals are not indicative of the real situation, since breeding sheep privately is impossible without pasture, and the pasture everywhere belongs only to the collective farms. Let us then examine the situation with reference to cows and swine. Particularly revealing are the figures concerning horned cattle.

It is a well-known fact that during the collectivization the horned cattle either were slaughtered by the peasant owners or were surrendered to the

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collective farms. Collectivization in this respect has "bled the peasant white". Some time later, in order to improve the catastrophic situation created on the farms with respect to livestock breeding, the peasants were permitted to buy back and privately to own the horned cattle which had been confiscated from them not long before. And so in the five-year period which has elapsed since the promulgation of the law permitting peasants to buy back their own cattle, they have been clever enough to "overtake and surpass" not America but the Soviet authority and the Communist party, far from the figures exhibited by Vareikis we see that at present there are more horned cattle in individual hands than on the collective farms in the Stalingrad region. The same ratio is apparent in the figures on the number of swine.

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The question arises: What is the nature of "the remelting process" in the Soviet's "alchemic retort"? Does the peasantry follow the path of collectivization after duly appraising the munificence of collective ownership? Or, perhaps, does the peasant with all his might still defend his personal liberty and personal initiative and his private household? In this connection one

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Rassviet (The Dawn), Jan. 11, 1936.

POLITICAL PRISONERS IN AMERICA

(Editorial)

An old Russian adage says, "Make a fool kneel in prayer, and he will break his skull". The same can be said of those who are connected with the Nevy Mir [Translator's note: A Bolshevik newspaper published in New York]. Those who are determining the policy of this Communist sheet obviously do not believe either in the world revolution or Socialism but, being obedient to those who hired them, live up to the demands made of them by the higher-ups, and in doing that quite often crack their skulls when the flunkies get over-zealous.

These political businessmen, orally and in print, carry on "a relentless fight against capitalism," but quite frequently they strike not their enemies but themselves.

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Thus, for instance, in the latter part of December the Novy Mir printed a list of political prisoners in America compiled by the International Labor Defense. A sensible Bolshevik, using his common sense, would never make the list public, but the Bolshevik half-wits have not only printed the names and the charges against the men but, in their issue of December 23, wrote an editorial under the title "Prisoners of Capital".

In printing the list, the Bolsheviks fighting capitalism only by word of mouth gave a good weapon into the hands of their enemy. This was done because the International Labor Defense, even though it frequently includes the names of those who have had nothing to do with political offenses, could find in capitalist America only ninety-three political prisoners. This number they find in a capitalist country, which, according to Bolshevik assertions, strive to strangle the labor movement.

If the Bolsheviks from Novy Mir could prove that there are only ninety-three

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political offenders in the U.S.S.R. and hundreds of thousands in capitalist America, they really could deliver a very painful blow to their enemies. But when political prisoners in the U.S.S.R. are counted by hundreds of thousands and in America there are only ninety-three, and the Bolsheviks of Novy Mir betray the fact, a good service is rendered to the capitalists. The list of political prisoners printed by the Bolsheviks acts like a boomerang; it cracks the skulls of Communist leaders of Novy Mir and not those of the capitalists.

It is possible that the editorial offices of Novy Mir are occupied not by half-witted followers of Stalin, but by some members of his opposition group who deliberately try to hamstring Stalin and the Communist International in their "business" of inflaming a world revolution, for after reading such an "indictment" against capitalists even the most backward of readers of the Bolshevik paper may come to the conclusion that in their "Socialist fatherland" far worse repressions and outrages are practiced than in the

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most reactionary capitalist countries, to say nothing of the United States.

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WHERE PEOPLE READ MORE

The American press informs us that during the economic crisis the consumption of newsprint has increased considerably in all democratic countries. This means that during the depression period the number of newspaper readers has also increased.

Accounts published by American libraries indicate that during the past year the demand for books also has been increasing very rapidly.

All this shows conclusively that since the depression began, people have taken a more lively interest in reading, and thus the old adage that "it is an ill wind that blows nobody good" is confirmed once more.

In the dictatorship countries, on the contrary, the consumption of newsprint during the depression has been reduced. The totals of newspaper circulation in these countries continue to show a drop, for people are interested very

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little in reading government-controlled and much-censored party and official publications.

Thus, for instance, in England during 1927, consumption of newsprint reached the total of 844,000 tons, and by 1934 it rose to 1,291,000 tons.

In the United States, due mainly to reduction of advertising space contracted for, and consequent reduction in the number of pages, though not in the totals of circulation, the consumption of newsprint has decreased from 3,778,810 tons in 1929 to 2,680,619 tons in 1934.

In France, during the year 1927, 235,000 tons of paper were used, and during 1934 the consumption amounted to over 400,000 tons. Like increases in consumption of newsprint during the last few years were observed in all other countries where freedom of the press still exists.

In England, during the past year, the consumption of paper reached the figure

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of 57.5 pounds per capita of population. The United States took second place in this respect; Australia and New Zealand third; Argentina, fourth; and then followed Holland, France, and the Scandinavian countries.

In Germany, in a country which always prided itself on the highest percentage of literate people, the consumption of newsprint has fallen, during the National Socialist regime, to 11.6 pounds, and in Fascist Italy, to 3.6 pounds. The last place among civilized nations, as far as consumption of paper is concerned, is occupied by Soviet Russia, where the per capita use of paper is only 2.4 pounds.

In the dictatorship countries, all newspapers are alike. Thus, for instance, Moscow Izvestia is the official organ of the Soviet government, and Pravda is the official organ of the Communist party, but one is not distinguishable from the other save only in the form and type used. The same is true of all newspapers either in Germany or Italy. For that very reason the

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cultured reader is not interested in such newspapers.

In countries where freedom of the press still exists many people read not one but many newspapers, and this is the reason why the consumption of newsprint in the free countries is increasing, instead of falling, as is the case in the countries ruled by the dictators.

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Rassviet (The Dawn), Sept. 10, 1935.

THE "ENLIGHTENERS"

(Editorial)

In the last issue of Novyi Mir (the Russian communist publication) the central committee of the American Communist party published an appeal to Russian workers, asking for contributions to the fund now being raised by the communists in order to change their Russian Novyi Mir from a weekly to a daily publication.

The entire appeal had been formulated according to a familiar communist pattern, and was filled with radical stock phrases about capitalism, fascism, class consciousness, the necessity of defending the USSR, the coming revolution, and the united labor front. The appeal contained also the usual sally against Rassviet. Only three lines in this hackneyed ranting have caught our particular attention. In these three lines there is a statement to the effect that, as soon as enough money is collected and the daily

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Novyi Mir will have become an accomplished fact, the campaign will be started by this Russian language international sheet to "educate, to civilize, and to ennoble" the uncivilized and unlearned former Russian peasants, and to raise their cultural level. If we are to believe this statement, the Russian communist leaders in America will embark upon the destruction of the very things which they have hitherto so eagerly propagated among the Russian masses, namely, political ignorance, rowdiness, intolerance, and other symbols of Bolshevik culture. It goes without saying that it would be very nice indeed if one day all Russian Bolsheviks in this country would betake themselves to some good school in order to "liquidate" their illiteracy and their hopeless ignorance. It would also be good if they could raise their cultural level by learning the ABC of the political and economic science. Even the Russian communist leaders and writers themselves are terribly lacking in this fundamental knowledge. Their ignorance of the political and economic problems of our day is plainly evident from all their public utterances and from their writings. We wonder how the central committee of the American Communist party and the Russian Red Leaders may even attempt

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to raise the educational level of the rank-and-file communists at a time when the entire world-wide communist movement is based, primarily on the ignorance of the masses and on political banditry. Were there no illiteracy and no out-and-out ignorance in this world, there would be no place for communism. It was Lenin himself who once remarked quite justly that ninety per cent of all members of the Communist party are fools. But Lenin needed these fools, just as our American communist leaders need them.

That the central committee of the American Communist party, as well as the Russian Red leaders, do not really want to educate the Russian workers, but to clean out their pockets, is plainly evident from the concluding statement of the appeal, in which the committee calls upon all Russian workers to collect the ten thousand dollars for Novyi Mir before October 1, and immediately afterward to start collecting sixty thousand dollars for the Daily Worker, the English language communist newspaper.

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From the foregoing facts it is not difficult to infer that all those Russians

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who really want to broaden their education and to raise their general cultural level should abandon, once and for all, the hooligan Bolshevik press, and should rally around Rassviet, whose slogan and chief aim may be expressed in three simple words: Liberty, Justice, Culture.

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Rassviet (The Dawn), Aug. 31, 1935.

A CHALLENGE TO MR. ALEXEEV

by

A. I. Saulitch

In the August 14 issue of Rassviet there appeared an article, under the title "Bright Words and Dark Reality," signed by Mr. Alexeev. In his article Mr. Alexeev proposes some fundamental changes in the national viewpoint of the Russian group in America. He suggests, for instance, that the Russian Consolidated Mutual Aid Society should adopt, at its approaching convention, the Marxist principles, by embracing which, Mr. Alexeev states, the society could once and for all depart from the old capitalistic methods of business. He also advocates a new social system of education for children. Mr. Alexeev also recommends, with the insistence of a fanatic, the liquidation by violence and massacre of the entire Russian intelligentsia living in America, and the destruction of every trace and vestige of the great contributions of Russian intellectuals to the life, culture, and education of Russian immigrants and uneducated former peasants.

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These statements of a communist, Alexeev, are intended to engender suspicion, enmity, and hate among the Russian masses, and to create in the minds of the common people a feeling of distrust, hostility, and scorn toward the Russian educated class. The chief underlying aim of Mr. Alexeev in sowing his seeds of evil among our people was to destroy our national culture, our language, and all other things which hold us together as a national group.

Speaking in his article about education for Russian children, Mr. Alexeev simply declares that our children should not be taught the Russian language, or Russian culture, or religion, and that no political or national history should be taught to Russian children.

Mr. Alexeev regards all independent thought, progress, and evolution as very harmful to the Russian-American youth. Instead, he suggests a Marxist collective system of education, in order to produce a generation of class-conscious workers and fighters for a communist world order.

This writer solemnly protests against all these absurd propositions of

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Mr. Alexeev, and against his baseless insinuations and attacks directed at the Russian intelligentsia. This writer himself belongs to the Russian peasant class which Mr. Alexeev tries so hard to save from the "destructive" influence of the Russian intelligentsia. Yet, were it not for the helpful hand of the intelligentsia and for the influence the Russian educated class exerted upon the uneducated peasants, millions of Russians, including this writer, would still remain in complete darkness. Only because of the work and sacrifice of the Russian intellectual class, of writers, teachers, artists, and technicians, were the downtrodden, ignorant Russian peasants and factory workers able to lose some of their ignorance and to gain some enlightenment and culture. I, as a worker, peasant, and member of the American community, again lodge my strong opposition to the usurpation, by representatives of Marxism and communism, of the right to speak in the name of Russian or of American workers. I demand of Mr. Alexeev that he point out publicly all the alleged poisons with which the Russian educated class is supposed to poison the minds of the Russian workers. I challenge Mr. Alexeev first to present public indictment, setting forth all the charges he makes against the

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Russian intellectuals, before he starts pronouncing them guilty, and before he sets out to incite the masses against the intelligentsia.

I propose that the Russian Consolidated Mutual Aid Society ignore Mr. Alexeev's suggestions concerning the reorganization of the society to the leftward, and continue, as before, its useful work of guarding the old principles upon which the organization was built and developed to its present strength.

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WE CANNOT BE SILENT

by

A. Tavidul

To the editor: Permit me to use your newspaper for publishing the following appeal to those American Russians who recently returned from the U. S. S. R., where they were employed in different soviet industries as American specialists, as well as to all Russians living in America.

Some American newspapers, among them the New York American, have just begun publishing a series of articles written by me about life in the Soviet Union. These articles are based on my personal experiences in Soviet Russia as an American worker and communist who went to Russia to help build the socialist workers' paradise.

I stayed in the U. S. S. R. almost three years, working in different giant factories in various parts of the country. As a communist in good standing,

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and as an American citizen, and as a specialist in my line of work, and also as one who spoke the Russian language, I had ample opportunity to see much that is usually hidden from the eyes of all but a small group of Red confidants.

I found, in Russia, not the Kingdom of workers and peasants I expected to find, but a country of hunger, death, the eating of human flesh, and unparalleled oppression and exploitation of workers and peasants. As a specialist in my line of work I was well treated, in the beginning, and highly paid. I could have become rich and have an easy life in the U. S. S. R. had I chosen to stay there. But I could not be indifferent to the great poverty and suffering of people around me, and I could not look unprovoked at the self-satisfied composure of the Red bureaucrats wielding the whip over the backs of the Russian masses, so I decided to return to America with my family, even at a time when there are over ten million unemployed people in the United States.

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After my return to America, I decided to share my experiences and my knowledge of conditions in Soviet Russia with all Russians in the United States, and for this reason I began to publish my reports on the Soviet Union in the Russian-American press. The scope of these reports will now become even greater, and their contents will be known to millions of the American people, since some English language newspapers have consented to publish my articles on Soviet Russia.

It is a foregone certainty that the communists high on the ladder of the party's policies and their less informed "yes men" will now begin to harass, attack and slander this writer, and will use all kinds of reprisals against him and against his relatives and friends in Russia. But I must not be silent. All my friends--workers, peasants, and intellectuals--with whom I was in contact in Russia, and who put their trust and confidence in me, implored me to tell the truth about Soviet Russia to the American people. So, by telling all I know about the Soviets, I am merely performing faithfully and gladly my sacred duty to

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my suffering country.

Every member of our party of seventy-five men, with families including more than one hundred and fifty persons, who left America to build the new communist Russia, went through harrowing experiences and disillusion. Only those few individuals from our party who went to the Soviet Union for purely financial reasons, to make more money, and without any idealistic considerations whatsoever, were satisfied, at least in the beginning. Some of them still remain in Russia. All others, however, either fled the country at the first opportunity that presented itself, or are begging their friends in America to help them get out from the Soviet trap.

I appeal to all of you who returned from the Soviet Union to answer my call. But, above all, I appeal to you to tell the people, wherever you go, tell courageously and bravely what you saw in the Soviet "Eden". Write articles and letters to all Russian newspapers, write also to the American newspapers. Only by telling the truth will we be able to help the labor movement

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and save American workers from cruel disillusionment and from swinging to fascism and reaction.

At the present time, a number of us who recently returned to America from the U. S. S. R. are busy organizing a society of the "returned". This society will attempt to enroll every person who made a trip to Soviet Russia and returned disillusioned and disappointed. The aim of this society will be systematically to inform the world on what is going on in Soviet Russia.

All Russian newspapers have my permission to reprint or translate this article, if they so desire.

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THE FOG IS LIFTING

(Editorial)

During recent months the American communists have received a series of severe blows, from the effects of which they cannot easily recover. The blows have struck at their most vulnerable point--their Bolshevik propaganda, which the American Reds spread most assiduously, especially among the foreign-born elements in this country. As everyone knows, the Red propaganda and, as a matter of fact, the entire structure of the American Communist party, are based on the brazen lies and impudent tales about the Red paradise now to be found in Russia.

Many American newspapers, from the socialist Forward to the sensation monger sheets published by Hearst, have recently published many interesting articles baring the Bolshevik lies and revealing the true conditions existing today in Soviet Russia. Much revealing material was brought from Russia and given to the American public, through the American press, by three former communists, Lang,

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Schmidt, and Bill. Rassviet is publishing now a series of extremely interesting articles on Soviet Russia based on experiences and observations of A. M. Tavdul, former Russian Red, who only recently returned from Russia. He became cured of his Red sympathies after seeing, with his own eyes, the unbelievable hunger, the suffering, the exploitation, and the arbitrary rule of the Red masters. Mr. Tavdul now completely agrees with us that, in Soviet Russia, there is no freedom of thought, of speech, of action, or of movement, and no freedom of regulating one's own life in accordance with one's needs, wishes, or desires. These attributes, characteristic of human liberty, are absolutely unknown to the Russian worker or peasant.

Some time ago, several thousand Russian workers from the Chicago and Detroit areas, after listening to the impudent Bolshevik propaganda, went to Russia "to build the socialist state and initiate the workers' paradise". Those who signed the contracts and went to Soviet Union to work were later bitterly and terribly disappointed and fully disillusioned. For many of these workers, the entire venture ended in tragedy, either for themselves or for their families.

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Two significant facts stand out from these latest reports on conditions in the Soviet Union. The first fact is that the information and the denouncements come from former ardent communists, who want now to warn the American public against the Red danger. The second important fact is that the American workers who read their daily newspapers now have an opportunity to learn the truth about Soviet Russia and about communism in general from those who had been active members of the Communist party. Mr. Tavidul's articles about Soviet Russia now appearing in Rassviet have a great value to the Russian people; they help to spread the truth about the Soviets and help to solidify public opinion in the struggle against communism. It is the first time in several years that the American people have been able to learn the truth about communism directly from those who had actively participated in grafting the movement on the American soil.

Americans have to this day a completely mistaken idea that all the Russian people in America belonging to the older, prewar immigration group are communists, while all those who came to this country after the Great War and after the Bolshevik revolution, are all monarchists. The anti-Soviet articles of Mr. Tavidul, who

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belongs to the prewar class of Russian immigrants in this country, are good examples of the attitude toward the Soviets of almost every Russian immigrant of the prewar vintage.

Mr. Tavidul's articles, as well as the articles of the "Minsk Muzhik," issued in book form by Rassviet, should be translated into the English language and presented to the American public, whether in a form of newspaper and magazine articles or as a book. The American public should be systematically informed about conditions in Soviet Russia. This information service should be well organized and should be based on facts culled by those who visit Russia. Therefore it is important that every Russian returning from a visit to the Soviet Union should communicate to Rassviet any bit of news, any observation made during his stay in Russia. By doing so, he will render great service to the Russian cause. Those who know the English language may write directly to the English language newspapers, others may send their letters in Russian to Rassviet. We, on our part, shall see to it that these letters or their contents reach American readers.

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The truth, reality, and good organization are the only weapons with which we can fight successfully the lies, slanders, and provocations of the communists.

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THE NEW TACTICS

(Editorial)

The Russian Bolsheviks in America, like their comrades in Russia and in other countries, have been following the policy of continual attacks upon all non-communist organizations, as well as cultural and religious institutions. Their slogan has been, "Whoever is not with us is against us." "And who is against us," they argue, "should be mercilessly fought and finally destroyed." So they have been bending every effort, and using every means at their command, to bring about the downfall of those who oppose them. They have succeeded in Russia, where the government is in their own hands and where they can crush, with absolute impunity and in the name of the law, the slightest attempt at opposition. In America and in other foreign countries, however, the communists' total war upon our institutions has resulted in a complete fiasco.

In recent weeks, however, the communists have decided to change their tactics.

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Now they avoid the direct open attacks, but resort to underground methods. Evidently they have come to the conclusion that it is easier to destroy an institution or an organization by working surreptitiously, and by boring from within, rather than by attacking openly from without. At the latest convention of the Comintern (International Communist party) in Moscow, a resolution was passed that the communists in all parts of the world should cease open attacks on institutions, organizations, and individuals opposing the communist way of thinking, and, instead, should adopt a new method of procedure, new technique which, they say, will assure them a quicker and more complete victory. The resolution requires all communists in all foreign lands to join as members such organizations and institutions as they want to take over or destroy. The comrades must, from now on, try to win over by trick, graft, or persuasion, a sufficient number of members of a given organization to enable them to grab the reins of that organization into their own hands, or else to bring about dissension within its ranks, and afterwards its downfall. Because the Comintern wants also to square accounts with its fiercest enemy, the Church, the Red comrades all over the world received an order to join various religious organizations. It is logical, now, to expect

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that in the near future the Bolshevik agents will start to penetrate like bugs into the texture of our organizations and religious societies.

This change, the sudden about face in the established methods of action of the Comintern is a direct challenge to all Russian organizations in America. Therefore, all Russian-American men responsible for the well-being of their organizations should be on the alert for the Red borers who will, no doubt, try, under the guise of feigned friendship, to make their way into the Russian organizations in America, in order to start their insidious boring from within. If this danger is disregarded or made light of, the Red enemies may, in a short time, inflict irreparable damage upon Russian organizations, especially upon those of them whose members do not possess a sufficient amount of general education and political knowledge. Our watchfulness should not become lessened because of temporary quiet on the Red front in America, before the new communist offensive.

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WHY AMERICAN BOLSHEVIKS DO NOT GO TO RUSSIA

The Bolshevik sheet Russkii Golos (The Russian Voice) recently published an article entitled "Why We Do Not Go to Soviet Russia". This article was an answer to the many demands expressed in the anti-Bolshevik Russian press in America that those Russian communists in America who praise the Soviet paradise should leave America and go back to Soviet Russia. The writer of the article argues that the Russian-American Bolsheviks must not leave capitalist America at present, since the Soviets are not prepared at this time to receive Russian immigrants from America, and since Russia has no need for immigration, as it has sufficient manpower of its own to take care of its industry and agriculture.

Not long ago, however, the Russian-American Bolshevik leaders were proclaiming at every meeting that the Soviet government would send ships to America to take home all those Russians who have red identification cards attesting

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their membership in the Communist party. Now then, since when have the Russian people in America been told that they are not needed in Russia and that they should remain in America? The answer is, since very recently. At last the Moscow lords have understood that even the Russian Communists from America, let alone the noncommunists, are not as good material for exploitation as the home-grown species. They realize now that the Russian immigrants in America enjoy a political freedom unknown and even unthinkable in Soviet Russia, and that they have a much higher standard of living than the Soviets could offer them. A mass return from America to Russia might prove troublesome to the Soviet government. Hence the sudden change of policy. Now the Russian Communists in America, and the Russian people in general, are being advised not to return to Russia. Indeed, the Soviet government recently issued a decree depriving of Russian citizenship all Russians living outside of Russia, thus making it impossible for the Russian immigrants in America and elsewhere to return to Russia.

We regard these Soviet precautions against the return to Russia of the Russian

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people living abroad as unnecessary and superfluous, because, in our opinion, hardly a single Russian, whether man or woman, now living in any foreign country would want to return to the Soviets. More than that: we can say with certainty that, if the Bolsheviki decided to open the borders of their country to free traffic, millions of men, women, and children would leave the country and the Red slavery in search for a better life in foreign lands. The Kremlin masters know this, and, to prevent the exodus, have sealed tightly all their borders. They have set an exorbitant price of five hundred rubles for a passport to any foreign country, thus killing all chances for the Russian worker to travel and see how people live in other countries.

We would recommend, however, that all the Russian Bolsheviki in America who so flippantly and stupidly sing the praises of the Soviet masters go to Russia and stay there for several years, and live the life of the peasant or the worker. Let their own backs experience the pain of Red slavery. If they like it, let them stay there for good; if, however, they become cured

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of their blind Bolshevik stupefaction, let them come back to America to spread the truth about the Bolshevism among their Communist friends.

The whole Bolshevik system is built on force and slavery unknown for centuries in any civilized country in the world. If, in the opinion of the Bolsheviks, the capitalist system is no good and is hostile to the interests of the workers, then Bolshevism is a hundred times as bad and inimical to all working people.

The old Russian immigration came to America more than twenty-five years ago to find a better life and a more humane government. It found both. For these reasons, the old Russian immigrants and their children intend to stay on in America, however shocked they may be that the government of their mother country is trying to rob them of their nationality by taking their citizenship away from them.

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WHO IS DEFENDED BY THE INTERNATIONAL LABOR DEFENSE?

by

Alex Sarzonow

My appeal for aid was published in the July 1 issue of Rassviet. No doubt some of those who read that appeal have thought that because I was a political prisoner I should ask for aid from the International Labor Defense, since this organization professes to specialize in aiding political prisoners. When I was a political prisoner in the Federal penitentiary in Leavenworth, Kansas, I wrote many times to the International Labor Defense in New York asking for aid. I appealed to the general secretary of this organization to investigate my case and to send me a few dollars for cigarettes. They declined to send me any aid and they refused to investigate my case. Why? Because the International Labor Defense is not interested in such matters. Other things, which have nothing in common with political affairs, occupy their attention, as, for instance, the Scottsboro case.

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Many people all over America wonder why the so widely publicized Scottsboro nonsense has been made into a great political case. And why the issues of the Scottsboro case have been changed to involve politics? All this has been done simply because the gadabouts and idlers of the International Labor Defense need money, much money, many thousands of dollars every year. In order to get the money from the pockets of poor workers it was necessary to work on their sentiments, and after it had been transformed into a great political case the Scottsboro case provided a good opportunity to that end.

Everyone who reads newspapers well knows that the Scottsboro case was purely a criminal affair, having no political aspect of any kind. In 1928, in the state of Alabama, ten young Negroes and two white girls were traveling without tickets in a freight car. The girls were raped by the Negroes, and the offenders were brought before the courts to answer for their crime. Nothing political about it. Many thousands of dollars have been spent on this case already, and the end is not near. The International Labor Defense with all its branches,

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also the Daily Worker are now in the thick of a campaign to collect twenty thousand dollars for the Scottsboro case. When this sum is collected there will be a cry for more. This is ~~their~~ great political program.

At the time I left the Leavenworth penitentiary there were some two hundred political and wartime prisoners in that penal institution, and they were all sentenced to long terms. However, none of them ever received any assistance from the International Labor Defense. I know it because I asked them about it many times. Neither they nor their families received a penny from this organization. The International Labor Defense is interested mainly in collecting their monthly membership dues of ten cents from their many branches scattered all over the United States from the Atlantic to the Pacific.

What right, then, have the International Labor Defense to collect ~~tens of~~ thousands of dollars supposedly for the aid of the politically-persecuted people all over the world, if they subsequently refuse such aid to that very group?

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THE AMERICAN COMMUNISTS ARE CHANGING INTO REFORMERS

(Editorial)

The American Communist party is being gradually transformed into a party of reformers. The right wing of the American Communist party differs strikingly in its slogans, its resolutions, and in the editorial articles of its press, from the orthodox Communist party and its leaders.

It is difficult to explain the reason for this sharp variation between the two groups of the American Reds. Perhaps some of the American Communists have swung to the right because they have at last become convinced that communism in Russia has brought more slavery, and not liberation, to the workers of the Red Empire. Or it may be that they have turned reformers upon orders from Stalin, who, as everybody knows, has liquidated the Old Bolsheviks either by executions, prison sentences, or concentration camps in Siberia.

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The Red reformers do not speak in their press about world revolution, about the overthrow of the American government, and about changing the American economic system. They speak of peace and understanding between the Communists and Socialists in America, and of brotherhood with the American trade-unions. They even advocate the creation of a new workers' party, which would participate in the elections and bring about social changes in the country by means of the ballot box, without resort to violence. The people who do not know of and who do not notice the new trend in the American Communist party are the foreign-born American Communists, especially the Russian Communists in America. This can be ascribed to their ignorance in political matters, and, in part, to their insufficient knowledge of the English language and their inability to understand correctly what they read in the English-language newspapers. For this reason, they still cling to the old Communist slogans of world revolution, and are waiting for the day when America will become a communist dictatorship, when they will be made the commissars over one hundred and thirty million American people. These fools--these human dregs, as they often are--do not seem to realize that their Red leaders look down upon them

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as upon cattle. And if these rustics and hoodlums are addressed by their leaders as "comrades," it is because they are needed to spread Red propaganda, and to contribute and collect money for various Red funds.

No less than ninety per cent of all Russian Communists in America belong to this class of fools and rustics who follow blindly their clever leaders. The American Communists, for instance, no longer send their protests and demands to Washington, as they used to do; instead, the Russian United Front in New York (the Communist organization), continues this practice, as though it were a diplomatic post entitled to transact official business with the United States Government in Washington. In one of its recent "notes" to Washington, the Russian United Front demanded the removal of Admiral Sterling from his post in the United States Navy. Very frequent are its "notes" and protests to the United States Congress against this or that bill about to become law. It may be that the real purpose of all these "notes" and protests to Washington is publicity; but in any case, these fools from the Russian United Front, by their irresponsible actions and their crackpot behavior,

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expose the entire Russian group in America to discredit and ridicule. If, however, they think that they will soon become commissars in the Communist United States, we should like to express our regrets, our pity, and our compassion for their disappointment. If this supposition is true, then we may be certain that they have not yet freed themselves from the Old Bolshevik illusions, and that they have not the slightest idea of what their leaders are doing and where, at this time, their hopes and their interests lie.

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CLASSLESS SOCIETY

(Editorial)

Everybody knows that the Bolsheviks have taken the places of Russian nobility and other privileged classes, that they worry only about themselves, but this does not in any way keep them from saying that they are engaged in building a classless socialist society.

How they do it one can see from the information supplied by the news-gathering agency "Cresteress" concerning the recent census of suburban summer homes around Moscow formerly belonging to the rich people of Moscow and high government officials.

The census disclosed that the Moscow city inspection has registered 183 summer homes which belong to members of the government of U.S.S.R., members of the Russian Federated Soviet Republic, and to the members of the Central Executive

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Committee of the Communist party. Adjacent to each of 89 such summer homes and constituting a part of the property, is a parcel of land of twenty acres or more. Besides, there are 976 summer homes which are temporarily occupied by high Soviet officials from various commissariats and other Soviet institutions.

This information is very valuable because it gives data on the number of summer homes to which communists themselves hold titles. This information shows that the right of private property in land and homes in U.S.S.R. has been abolished only for workers, peasants, and intellectuals, but as far as commissars and other high Soviet officials are concerned, this right still exists.

Communists also are well provided with food, clothing, footwear, and other things [not only with articles of first necessity, but with articles of luxury, as well].

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The same agency reports on the results of the recent investigation into the distribution of goods among workers from the Central Co-operative stores in the province of Nijni Novgorod. During the investigation the Soviet inspectors discovered, besides bureaucratism and waste, a well-organized system of pilfering the products by party members who had been put at the head of the organizations and in charge of the whole business. Thus, for instance, the practice of withholding the best grades of meat from distribution among the workers was well established and the meat was consumed by party members and high Soviet officials. This "blocking of products" was practiced also in regard to fowl, hams, best grades of sausage and other articles of food, and all food so reserved was distributed among Soviet and party officials occupying high posts in the province in quantities exceeding two or three times the amounts fixed by the government. Due to this, workers and employees received only half or less of what was prescribed by the law. For instance, the workers in the state industrial plants during the past three years have not received the full allowance of the meat products.

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At the same time pilfering of the state property is going on on every hand, and bribery is thriving. All this, of course, is done, not by workers, peasants, or employees, but by the Bolsheviks exclusively, for they are the ones who occupy the most responsible and lucrative positions. Honest nonparty men and women are not permitted by the Bolsheviks to hold such posts.

No wonder, therefore, that the foreign journalists claim that in none of the capitalist countries is there such a cleavage of population into classes, and nowhere is this cleavage so rampant as in the Soviet Union, where supposedly a "classless society" is being formed.

We are not surprised, therefore, that lately the hatred toward Bolshevism has grown apace. This is evidenced by the wave of Bolshevik terror that rolled over the country.

The Soviet newspapers lately quite frequently print the news about assassination of responsible party members, but this information lifts only a corner of the

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curtain behind which is concealed a relentless and incessant struggle of the people against the Bolsheviks.

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THE FUTURE OF THE PHILIPPINE ISLANDS

(Editorial)

In connection with the recent Philippine insurrection and the referendum on the question of independence for the Philippine Islands the British press devotes a great deal of attention to these Islands. The newspapers consider that the United States made a grave political error by according independence to them.

The Manchester Guardian, for instance, writes:

"Although relinquishment of control over an Asiatic people may be considered as an act of noble unselfishness, as a matter of fact this particular step is the result of the most arrogant and cynical conduct of the American sugar refiners. The latter are afraid of the competition from the Philippine Islands

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and adopt trade reprisals which seriously threaten the future of the Philippines."

Pointing to the tremendous growth of Japanese influence on the Philippine Islands, the author of the article quotes his conversation with one of the representatives of the Japanese government, who declared:

"We want to penetrate the Philippine Islands for the purposes of trade. We shall not penetrate the Philippines for any other purpose as long as peace and order endure on the Islands. But if chaos prevails in the independent Philippines, it will be the duty of any civilized nation to show its hand and apply force."

This means that if disorders break out in the independent Philippines, Japanese imperialists will not hesitate to send armed forces for the purpose of "re-establishing order" and in reality for seizure of the Islands. As far

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as disorders are concerned they can be provoked by the Japanese imperialists themselves. Investigation of the recent insurrection on the Islands reveals that the disorders were inspired by the communists and bear all the earmarks of a communist revolt. The threads of the conspiracy were traced to Tokio. This connection is proved by the fact that the leading culprit of the rioters is at present in Japan in the capacity of "an honorable guest" and is being carefully guarded by the Japanese police.

European and American communists are carrying on a criminal activity which is not confined to the Philippine Islands. As is well known from their own pronouncement, they continue a relentless struggle for the liberation of all Asiatic peoples from the domination of European and American imperialists, for their complete independence, and in reality they assist Japanese imperialists, for as soon as these peoples find themselves independent, they will immediately fall under the yoke of Japanese domination. If China should prove unable to offer any effective resistance to the Japanese aggressors then we should not even consider the possibility of any serious rebuff to the Japanese designs

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from such countries as the Dutch possessions, Indo-China, the Philippines, or other colonial territories.

This is well known to Englishmen, and that is why the Manchester Guardian writes:

"The possibility of Japanese control over the Philippine Islands arouses anxiety among British subjects. They are apprehensive that Japanese domination over Manila will constitute a threat and a danger to Hong Kong, and that Japanese domination in the air and over the strategically important sea routes may influence the Chinese people to increase import duties on all foreign products except those of Japan. Englishmen are also worried lest the concessions made by the United States to the aspirations of Philippine nationalism may embolden analogous elements in British India and the Malay Islands, and lest such steps on the part of the United States may open the road for Japanese expansion toward the South and particularly in the direction of Australia".

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The communists know, of course, that small Asiatic countries cannot remain independent as long as Japanese imperialism exists, but they are not worried by this fact. They still cling to the slogan:

"The worse it is, the better it is for us."

They think that the sooner the Asiatic peoples fall under the yoke of a worse domination (that is under the Japanese yoke), the quicker those peoples will accept the communist faith.

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PLAYING WITH FIRE

by

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The two years of the New Deal are historic years in the political life of the United States. It is not yet possible to draw any conclusions or to evaluate fully this period of daring and dangerous social experiments initiated by President Roosevelt. This will be done in the future, which today seems to be veiled in mystery. At the present time, America resembles a ship caught in a thick fog, its bearings lost. The ship is at the mercy of the elements. The captain and his crew are confused; the passengers are alarmed.

Two years of the New Deal have wrought changes in the psychology of the people, and already it is possible to detect the alarming symptoms that appear only when the government and the people lose their equilibrium. What are the

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changes in the psychology of the people of the United States, and what are the new symptoms that appear on the horizon?

Confusion exists even within the executive department of government. There is a lack of certainty in the efficacy of the new ideas on the part of the government, and a lack of confidence in the administration among the governed. This state of mind undermines the authority of the ruling class, and the country, as a whole, moves perceptibly toward the stage of revolution. The spirit of revolution grips a country when the people lose confidence in the government. Loss by the government of the state authority and by the citizenry of faith in the government are the first symptoms of a disturbed equilibrium in a country, even though the government, in the meantime, enjoys a noisy "popularity" among the masses. This spirit of distrust and the disappearance of unity between the government and the people are very alarming political portents, and it is impossible to foresee what the immediate future will bring.

Only two years ago, prior to President Roosevelt's election, it would have been

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impossible, in this country, to picture the existence of such people as Senator Long and Father Coughlin, with their revolutionary and revolutionizing slogans, that have about the same value as those of Lenin and Trotsky.

"Take that which was taken by theft"--that was the slogan of the Bolshevik revolution. Russia paid for that slogan in her own destruction, carried on during the past twenty years by means of hunger and other barbarous methods. Today these ideas are preached from the highest circles of American society, and this is what makes them dangerous. Senator Long and Father Coughlin are not Communist agitators in Union Square, whom the police could easily remove from the soapbox. Their names are known all over the country, and are very popular even in higher circles in America. One of them occupies a seat in the highest legislative body in the country.

Senator Long and Father Coughlin are products of the social atmosphere which is developing as a result of two years of experimenting by President Roosevelt.

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In this atmosphere, their ideas find a very favorable response; they awaken a sympathetic attitude on the part of the masses toward innovations in the social system. These ideas are dangerous for the Roosevelt government and the New Deal. In a democracy, with its use of Utopian words and ideas, the upper hand is always gained by the more extreme and more radical thought. Such is the psychology of the masses and the revolutionizing power of demagoguery.

In this sense, Senator Long and Father Coughlin are very ominous figures on the present social horizon of the New Deal; revolutionary ideas are being thrown to the masses by responsible political figures. For the poor and against the rich, for the weak and against the strong--these have always been slogans of political demagogues. Wasn't this the slogan which was flung to the masses by the government, and doesn't the Roosevelt administration continue to play this dangerous game?

Senator Long and Father Coughlin go further in this philosophy, proceeding to

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develop the logic and to carry it out to its ultimate conclusion. If the cause of all social evils rests within the owning class [of society], let us eliminate that class; let us divide the wealth among the poor. This is a logical and consistent conclusion and it appeals to the great masses of the people.But the danger, of course, does not lie in Senator Long and Father Coughlin. The danger lies in the fact that this dangerous philosophy of "class struggle" is preached by the government itself.

Long and Coughlin desire only to outwit Roosevelt's administration and to carry the President's policy to its extreme and yet logical conclusion. Whether they will succeed in arousing and carrying the masses with them, remains to be seen. In all probability, the demagoguery preached by Long and Coughlin will die out if the country is fortunate enough to regain its prosperity. But that demagoguery may turn into a national menace if political and economic conditions do not improve. This can be expected if the policies initiated by the New Deal continue in effect because they paralyze industry and deprive the nation of the necessary confidence in the government. By this road revolutions always come--

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both from the right and the left. This has been concretely proven by the experience of modern Europe.

The state authority which forgets its primary function--to serve as the final moral arbiter of society--and begins to play with class passions and antagonisms, becomes a revolutionary authority and constitutes a grave national danger.....No statesmanship is required to inflame class passions and to direct them against the groups that dominate the nation. For this purpose, there is a well-tried method--demagoguery. But there is no skill of statesmanship which can arrest a mass movement once the masses have lost their equilibrium. Herein lies the danger of revolution always.

The popularity of the government and its state prestige and dignity do not always coincide. Nothing is easier than to declare the rich and other classes that dominate society to be the cause of all social ills. And yet there is nothing more dangerous for society than to play on the passions arising from social

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or economic inequality. This game becomes still more dangerous if it becomes part of the governmental policy.

A government which substitutes "classes" for a nation, and the concept of statehood for the ideas of demagoguery will always represent a national danger no matter what noisy "popularity" it enjoys among the masses. The national government loses its authority whenever it neglects its state dignity and embarks on a search for popularity. This has always been true of mass psychology.

It is always easier to be a government of noise and promise than one of dignified statehood and accomplishment; it is always easier to destroy than to create. Great national achievements and social improvements are possible only in a closely knit and united state, where the people and the government are indivisible. A government which forgets this cardinal political truth and plays on passions and antagonisms is the first and foremost menace to social peace. By this policy it subjects its own existence and that of the whole nation to grave danger.

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Senator Long and Father Coughlin, the products of this new social atmosphere and the New Deal, are a timely and ominous reminder of that fact.

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